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ABSTRACT

Written by one of the tribe's few remaining members and based on oral history and legend, this study traces the history of the Tsetsaut tribe, ancient original inhabitants of the Portland Canal area of southeastern Alaska. Chapters recount the quest for the coast, legends of Portland Canal, exploration of the area, material culture, establishment of new village sites on the lower Portland Canal, first visitors who came in dugout canoes, and second visitors who came to stay. Other sections describe the southward migration of the Hagwenhuded eagles, the story of Chief Mountain Adawak, the second meeting with the Tsetsauts, the story of Portland Canal Chief Pahl (Charles Barton), legend hunting, campsites, and the East Behm Canal. Also covered are warfare and disputes over Portland Canal; the first Europeans or white men in Portland Canal; the first fur traders; the introduction of firearms, cloth, and European clothing; the decline of the Tsetsauts as a tribe; the last day of the Tsetsauts as a people of one language and culture; the last days of the Tsetsaut chief; some adventures of the survivors; and petroglyph rock carvings. Two maps of the Tsetsaut area are included. (NEC)

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TSETSAUT HISTORY

THE FORGOTTEN TRIBE OF SOUTHERN-SOUTHEAST ALASKA

PORTLAND CANAL EARLY HISTORY

(MISTY FIORD NATIONAL MONUMENT)

ALASKA HISTORICAL COMMISSION
STUDIES IN HISTORY
#147

REGINALD H. DANGELI
Juneau, Alaska
1985

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ACKNOWLEDGEMENTS

I grew interested in this history after reading some earlier anthorpologist stories which were incomplete to some extent. I hope my research on this matter will shed some light on our history. I am also determined to piece together the history as correctly as I am able to. After reading my friends' - Chris Rabich-Campbells archeologist's paper presented to the Eigth Annual Alaska Anthropoligist Association meeting in Anchorage, Alaska on March 20-21, 1981. The papers were titled - "The Natalth Athapaskans of Southeast Alaska", and were very accurate in reporting about the Tsetsauts. "Natalth" means in Tsimshian; a certain group of people or clan. I want to thank Chris for this and also for encouraging me to research my ancestors and also for sharing her materials with me.

I want to thank my family for urging me on - especially my wife, Louise Barton-Dangeli, for encouragement and assistance in my travels during the research. Also my daughters; Jayne Dangeli who helped edit the manuscript, Arlene Dangeli for preparing me for this project, and Carolyn Watson for preparing and figuring our expenses. And both Arlene and Carolyn for the typing of my papers, who also learned the history, as well as their heritage in the process.

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To my brothers'; Ben Burton, and Morris Haldane - who is Chief - Qwaksu - Wolf Clan. Also to Hubert Barton, my uncle, the present day "Chief Mountain" of Portland Canal and Nass River, B.C., Canada, for sharing what oral history they knew.

Were it not for these wonderful people, the Tsetsaut history would still be just a footnote in history.

Finally, my "Shimoget dem Lah Hah" - The Lord Chief in Heaven, for his guidance and moral support in this project.

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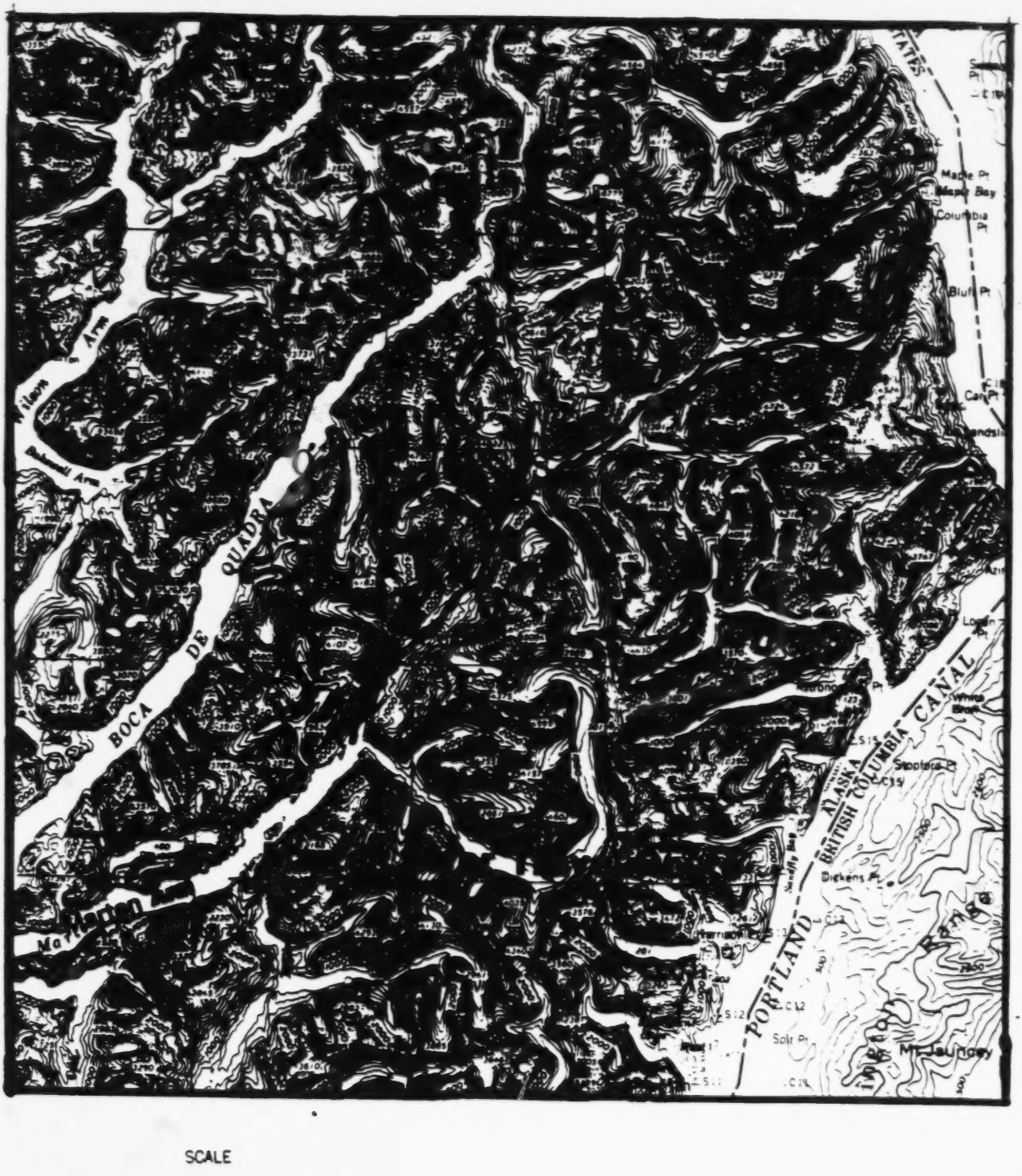
Fig. 3: Marten River Travel Route



SCALE

20 25 KILOMETERS

20 25 MILES

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Toetsaut Territory Maps

Courtesy - Archaeologist "Chris Radich Campbell"

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According to my great-grandfather, Levi D^Ângeli the oral history could not recall where they originated from or what their language was called. He recalled' only that like some of the different coast tribes, originated from the interior upper reaches of large rivers from what is now known as Alaska and British Columbia coastal waters.

Some tribes came down the rivers and interiors earlier than other tribes. Some came down due to famine, warfare, or to seek new subsistance and hunting land. These roving indians from the north and interior found west coast salmon streams in abundance.

The Tsetsauts, are now almost extince due to warfare and inter-marriage with other tribes and Europeans. The language is also extinct with just a few of us left.

The name "Tsetsaut" is a Tsimshian name for all inland people, so I will use it in this manuscript. Also place names in Tsetsaut is a problem. My ancestors adopted the Nass Tsimshian dialect and gave both language names of their hunting and fishing settlements in Portland Canal and their trails from Portland C^Ânal to Behm Canal. Many Indian names exist only by word of mouth, handed down to the newer generation orally. I am fortunate enough to know some of these names. I consider the Tsetsaut the fourth branch of the Tsimshian Nation.

This tribe of people were unique as their language was different from Tahitans, Sekanies and other language groups of the interior and coast. This was until they adopted the Tsimshian language of the Nass River dialect. The Tsetsauts were very nomadic. They travelled over land by well known trails of Porland Canal to the East Behm Canal and also to the Unuk River Drainage area.

Both men and women were excellent in Yellow Cedar Bark canoe construction. They averaged twenty feet long and were stashed in certain areas to be used when needed for hunting and sometimes for escaping danger.

The Tsetsauts made brief contact with the Wolf Clan from the head waters of the Stikine River. The Wolf Clan arrived in canoes also but did not stay long because they were seeking new settlements. They had heard of a great river called "Leesems"-Nass River.

Generations later, they made strong contact with the Eagle Clan from Northern Alaska Coast. These Tlingits were also seeking the river Leesems, now known as the Nass River. These people were ancestors of"Sagaween"-Sharp Teeth, Chief Mountain of the Eagle tribe of the Nass. These people adopted the Tsestaut as their family. I have to include Chief Mountain of the Nass and Portland Canal adawaak (oral history) as he adopted one of my great-grandfathers of the Tsetsaut. My great-grandfather handed this story d to my generation. Later they found Leesems and adopted the ways of the Nass River Tsimshians-their language, etc., but kept their dirges which are still in Tlingit as are some of the Chief's names.

The boundry line between Canada and the United States comes in from Dixons Entrance, Pacific Ocean and starts between Sitklan and Wales Island running up mid-channel to the headwaters of the now present town of Hyder. The east side of the Canal is Canada and the west side is the United States, this is the side my ancestors occupied.

The last true Tsetsaut speakers were my grandfather and grandmother. His name was Timothy Dangeli-Tsetsaut name "Qahle" and her name was Jane Dangeli-Tsetsaut name "Atlao". I remember some of their "adawaks"-true oral history.

This area was used for subsistence, clothing and economy. It covered from Unuk River to the head of Portland Canal. The unnamed mainland that separates Portland Canal from the East Behm Canal was also an area used for trade and co-existing with the coast Tlingets in ancient times. There was also to some degree-intermarriage.

For some reason the Europeans explorers and traders, anthropologist and historians in the early days of the 1700's and 1800's never made contact with these people. Not in the interior or the coastline of Alaska. The Tsetsauts traded, hunted and fished with the earlier Tlingets of Cape Fox, Kashakes Ceoe, Tongass people and the Tsimshians of the Nass River.

The earlier writers of the Tsimshians of the Nass and coast stated that the Tsetsauts were slaves of their chief-Chief Mountain. This research proved otherwise by the "adawaks" and oral history gathered by Chief Mountain and the Tsetsauts. So this Athapaskan group that made it to the Pacific Coast did not adopt the marine economy like these coast neighbors until much later in there history. They kept their heritage and traditions of being nomadic hunters a few miles inland of the coast. They were far more dependant on land mammals for food and clothing. Dead falls, pitfalls, snares and traps were used later on for capturing land mammals.

INTRODUCTION

Let me introduce myself. My name is Reginald Dangeli. I was born and raised in the Portland Canal area, Tombstone Bay, Alaska. This bay was the last strong hold of the Tsetsauts, my family being one of the many families who occupied this bay area.

My father's name was Henry Dangeli and my mother's name was Jane. She was from the Nass River. My mother died when I was an infant, my father's sister Eliza Dangeli-Burton adopted me. She was married to Herbert J Burton, these are whom I call my "mother" and "father".

Around 1930 we moved to Ketchikan where I started school. I resided there until 1938 when I started school at the Wrangell Institute. After graduating from Wrangell Institute, I joined the army. I served during the Second World War and received an honorable discharge. After the discharge from the service I returned to the Portland Canal area where I made my living commercial fishing and also as a trapper.

I am not a writer nor an anthropologist. My intention is to piece together the history and stories of my ancestors.

The Tsetsauts had occupied what is now known as the "Misty Fjord National Monument" since time immemorial. This once powerful tribe of people were never mentioned in the history books ect. whereas the Tsimshians, Tlingets and Haidas were. The Tsetsauts were the orginal occupants of the Portland Canal area. Perhaps it was due to the Tsetsauts different land use patterns then the coastal neighbors.

The fact remains that according to historians and anthropologist-Marinas Barbeau, Fran Boas and William Collison, the Tsetsauts were the original ancient inhabitants of upper Portland Canal. They were later joined by the Niaghas Tsimshians.

Most of research was in the area of Portland Canal, the Southeastern portion of the Alaskan coastline.

Chapter I

QUEST FOR THE PACIFIC COAST

Way back in ancient times, according to legends and oral history of the Tsetsaut, they use/to inhabit areas back of the Coast Ranges, they say it was a prairie like area, called by them"Lah wee - yip", way back in the Interior they can't recall the name of theland, only that it supported their needs. Plenty of salmon and animals, berries and roots for their food and clothing. They were nomadic, moving all the time, where ever their subsistance led them. Sometimes they had lean years, but survived.

Then some strange event happened. Their food chain, caribou animals, Birds dwindled in their area. Facing starvation if they stayed in their area, they decided to seek new land near the mountains. Many could not survive the long trek due to lack of food. As they got closer to the mountains, the food chain improved somewhat. Encouraged by this, they decided to strike for land on the other side of the mountains. It took them a long time to find passages through the mountains. They suffered many hardships, trying to get past the mountains, avalanches, deep snow, and land slides. Facing the grim fact of starvation, they pressed on despite all the hardships, they got through The High moutains.

This Quest took many years, many generations died and were born. After surmounting the high moutains, they came out to another plateau, with many valleys they could see many animals and new green vegatation. They also saw some more mountains in the front of them. They decide to stay in this area, which lasted many generations.

They kept seeing different kinds of animals and birds coming through the other mountains, at differnet seasons. In the warmer season, the animals came through the passes of the mountains, then when the new snows started capping the mountains. The wild life would return to the passes and disappear until the next warm season. This new area sustained their needs to some degree. Some of the leaders decided to follow the animals, maybe the new land toward the setting sun would offer newer subsistance and clothing needs, or the old roving Spirit common in the race. They broke up their settlements and started out once more. Some groups or Clans decided to stay behind to make their settlement in these valleys.

During their wandering towards the new land, three groups became separated. They took separate passes, and each of these three groups had developed a different dialect in their progress to the coast, which took many years. Of the three groups, only one, the Tsetsauts succeeded in reaching the coast, which they did when they reached the head waters of what is now known as Portland Canal. Some historians speculate on the two groups; First, one group came out at the headwaters of the Stikine River on attempting to travel down the river they encountered other people already claiming and living on the lower part of the Stikine, they decided to halt and make their new home in the area now known as Iskoot River and Telegraph Creek, these people were later known as the Taltans and Lak-wi-yip. They also aquired a new dialect.

The third group came out at the head waters of the Skeena River. They also encountered a stronger tribe inhabiting the lower Skeena. They decided to settle at the junction of the Bulkeley River and the Skeena River. These people today are known as the "Hagwelgait". They also aquired a new dialect. So the Tsetsauts were the only one of the three groups to reach salt water, on what is known as Alaskan Coast.

The Tsetsauts discovered that no one was living in this area, there was plenty of food, an abundance of salmon in the streams, many different animals roamed the valleys. For these nomadic hunters, this area was ideal for them. So they made their settlement along Portland Canal.

They established their coast settlements at the headwaters of Portland Canal, one at a River called by them - "K'ana" - now known as Bear River, near the present town of Stewart, B.C., Canada. The other one they called - "Dēlaky'e" - also known as a large river. Their village was at where the present day Hyder, Alaska is located. These two main rivers abounded in all different species of sal mon, especially "Dēlaky'e", which today is now known as Salmon River.

These rivers and tributaries were plentiful with fur bearing animals, which they used for their needs, especially the bear skins and moose hides for blankets. The valley of - "Ka'na" - Bear River was very rich in animals. While Dēlaky'e offered them salmon in great aboundance. Here they established their first home.

Chapter II

Legends of Portland Canal

This "adwaak" (oral history) of the Tsetsaut by Chief Mountain of the Nass River, as told to Marius Barbue in 1927. I have also heard this legends from Timothy Dangeli, Tsetsaut "Qahlo" - my Grandfather.

While the Tsetsauts enjoyed their new habitat for many - many generations, a great catastrophe was about to happen. They noticed a great change in the weather, it rained for many days. They noticed the tide waters and the rivers rising each day. Their villages were starting to wash away. They noticed the animals heading for the high mountains. The Chiefs were alarmed and advised the people to make large rafts, which they did, with provisions. The waters kept rising for many days until they were near the peaks of the high mountains. After many days the waters stopped. Rising, they secured their rafts to the mountains. Later the water started receeding. Many died in this Great Deluge. Some returned to their valleys, as they did not drift away. They started off to a new world.

The Great Snow Fall

This legend was told to Franz Boas at Kincolith, B.C., Canada in 1894, by Levi Dangeli, it was a well known story amoung the Tsetsauts of Portland Canal.

The families of the Wolf Clan and the Eagle Clan from the village of "K'ana"- (Bear River). They had a hunting village, in the Upper Reachers of the valley, while there, their hunting village was attacked by men wearing Bearskins. They killed everyone except one boy and one girl from each clan, (there were four clans).

They were crying all the time when they saw their relatives killed. One of the grizzly-bear men went to their house, and told them to stop crying or else he would kill them, the boys killed him. The attackers left. Then they buried their families who were killed.

They left this hunting village to return down to their village at K'ana, after some time they reached a house, in which they found an old man, who had been left by his Clan to die alone. He said to them; "Stay here until I die - my Grandchildren, bury me when I die". They stayed, he asked them to return to the hunting village, as salmon was scarce at rivers of their village.

This old man was a great prophet, as he could forsee the future. He told them that there would be a great snowfall. He advised them to stock up on meat, as salmon was scarce and to erect a strong house. A few days later the Shaman died, and they buried him as he wished. They obeyed his warning, and headed back to their hunting village. They followed a river, on the upper reaches of the river. They saw a large herd of mountain goats coming towards them. They killed alot of them. They made camp. Remembering the old man, they threw meat into the fire, as it was a custom of the People for the departed ones, especially the Shaman who advised them to go back to their hunting lodges.

Later on they moved their camp to a hill which was located among three lakes. There, they build a strong dwelling, as told by the Shaman. The two girls dried the meat. The boys strengthed the poles of the house with strong thongs of leather. They were well prepared for the Great Snow Fall, predicted by the Shaman. A few days later it started to snow. It snowed steady for two months. They used their wood sparingly, also using mountain goat tallow. The smoke kept a hole open in the roof of their house. As the days passed, all they could see

through the smoke hole was snow and small specks of light. After many days they saw the smoke hole brighten. They saw the sun shining again.

They dug a hole towards the surface of the snow and came out. Nothing but snow was to be seen. The mountain trees were all covered. Later on the snow began to melt a little. The tree tops reappeared. One day they saw a bear at the top of a tree. The bear crawled back down to its den at the foot of the tree as they approached. After the snow settled, they returned to their home after a long and difficult journey. They reached their home just in time to harvest the ooligan, a smelt like fish. They caught a plentiful supply. Their provisions were well stocked.

In the Summer, the salmon were plentiful in the rivers, also, they dried and smoked a great supply. They married and had many children. They were the only people who were saved from the heavy snow and from them, descended the present generations of People. At the end of the first summer, only a small part of the snow had melted. A few rocks appreared in the mountains. But in the fall new snow began to fall. In the spring the following year, it began to melt again. The trees gradually reappeared, and were free from the snow. But the snow in the mountains did not melt, later on they turned to glaciers.

The two couples who had been saved from the snow, grew to be very old. Their hair was white, one day the young men climbed the mountains to hunt the mountain goat. One of the old men went with them, but he was left behind, as he could not keep up with the younger hunters. When he reached a meadow high up the side of the mountain, he heard a voice on the rocks saying "Here is the man who killed all our friends". When he looked up, he saw a lot of goats above him. He did not know how to reach them, as he was very weak on his legs. He tied a

stick to each leg, in order to strengthen them. It helped him climb. He reached the mountain goats and cut their necks. He killed thirty. Among these was a young mountain goat kid. He took out the tallow and put it on his head; he cut off the head and took it to carry home. He had stayed away so long, his friends had given him for lost. He told them of his adventure. He roasted the kids head and ate it. The next Day they saw that the old man died in his sleep.

Alama Tsat'a D'aga

In the begining, there were no mountain goats. The first man to discover them was Alama. One day he went up the mountains and found a cave full of goats. When it grew dark he put a snare, as a goat came out, it was caught in the snare. He caught two. He tied one around his waist, the other one on his back. He returned home. After that he was known as "Alama Tsat'a D'aga", which me Alama - amongst The Mountain Goats.

Chapter III

Exploring the New Area

After living many years at the head of Portland Canal, their subsistance, and needs were excellent, yet the nomadic hunting spirit prevailed. They started exploring inland of the Canal. They had a well used trail up the "Delaky'e" (Salmon River). From one of their villages called; "Tsaleya", present day - Hyder, Alaska.

On the upperbanks of this river were fur bearing animals; mink, marten, weasel, especially marmot, black bear and grizzly. The marmot and bear for meat, food and clothing supply. Also on the higher reaches were mountain goats. There were plenty of birds, especially the grouse and ptarmigan. Later on they will discover other rivers south of them, which was also well stocked for their needs. They also utilized the porcupine for food and the quills for clothing decorations.

This well used trail up the Salmon River to get to the Interior will play a major role in the mining industry both in Alaska and Canada later on. This river has many tributaries, some of them today are called; Cascade River, Texas Creek, etc.,. This trail led up to a lake called Summit Lake, where they trapped and hunted many beaver. Their oral history states that there was many glaciers in this area. Also another large lake north of Hyder, Alaska, approximately forty miles north. This lake rose and fell one-hundred feet at different seasons. This lake disappeared generations later. This was called by Europeans - Tide Lake

until it disappeared. They found good walking despite the glaciers which they followed the edges of the ice. The only glacier they travelled over was Salmon Glacier called today, this glacier is south of Summit Lake. They went around another glacier, now called Leduc Glacier. This trail by the glacier will have a mine called Granduc Mine" years later. After this long journey they arrived at a large river now called Unuk River. They hunted and utilized this area between Salmon River and Unuk River in ancient times. The Tsetsauts had origin myths in this area. Two myths occured near the headwater of the Unuk River, in one; a brother married his sister, the other myth; a woman married a dog who could change into a man. Another myth near Behm Canal is that a lake dwelling giant consumed a woman. The Tsetsauts called Unuk River "Tcun'ag. Later as they ventured down this river, there was a tribe living there already, who utilized the tidal waters. Although their language was differernt, they established a trading relations with the people. Their hunting area between Salmon River and Unuk River was approximately forty miles. On clear days, while high on the mountains hunting, they could look down and see a great water way with many islands. Generations later they eventually reached the shores of East Behm Canal. Which they will call "Nekyehudja"

The Tsetsauts established their land use patterns from the Unuk River drainage area to West Portland Canal and East Behm Canal. Since the Tsetsauts during their early migration from the plains in the interior, to the salt tidal waters of Portland Canal, they became beach dwellers,

So their new culture was both beach dwellers and interior nomadic hunters. They did not become seagoing people, like their future neighbors. Although they were excellent in yellow cedar bark canoe construction.

During spring and summer, many families would gather at differnt streams to harvest eulochons and salmon. After harvesting their salmon needs, smoking and drying, in the late summer, they went to different valleys. In the valleys they trapped marmot along the mountain slopes, with snares and 'dead falls'. On the upper slope, they would hunt mountain goats with lances or spears and arrows. These different families utilized different valleys for hunting the meat for food, the furs for sleeping robes and clothing. While fishing was a joint venture different clans or families worked together. They made salmon traps out of rocks and boulders on the upper tidal flats of streams, as the tide receded, the salmon was trapped behind the rocks, thus a great many were caught this way, (the author has seen remains of these traps at Tombstone-Bay, Alaska), and also other streams. So their seasonal rounds were established on what is now known as Misty Fiord National Monument.

Their most common law was that if a clan or different family groups had hardships in hunting or fishing, they all shared their good fortune among the tribe, whether rich or poor, young and old. Everyone shared equally.

The Tsetsauts also extablished another well used trail from "Kana" - Bear River, to a lake called Medziadin Lake. It is one of the main tributaries of the Nass River, this area is located in Canada. This lake was claimed by the Nishga Tsimshians living further down the river. The Nishgas allowed the Tsetsauts to utilize this bountiful lake.

These Nishga River dwellers will play a major role in their destiny many, many years later. The Tsetsauts had a certain place on the river where they traded with the Nisghas. At this place the Nishgas erected a post or totem pole on the river. It was a boundry line on the river, no hunting or Encroachment below this part on the river. Many years later, a new tribe came on the scene at Midziadin Lake, these new people were from the head waters of the Stikine River. They were called "Lak-wi-yip" - on the prairie people. They were very agressive - warlike tribe, so the Tsetsauts returned to West Portland Canal. These "Lak-wi-yip" people did not coexist with the Nass River dwellers. They tried invading the Nisgha territory. Killing some Nishga men these Tsimshian Nass River people drove the "Lak-wi-yip" people out of their lake and territory on Medziadin Lake area. Thus, to this present day the Nisghas still claim this Medziadin Lake area. These ancient Indian trails in these areas are now major highways. A road leading from Hyder, Alaska and Stewart, B.C, Canada connects to a higway at the Medziadin Lake. Going north on this highway, it connects with upper Stikine River to the Alaskan Highway at Watson Lake. Going south from Medziadin Lake, the roadway goes down to Nass River valley. This road called; 37 also joins the main highway - 16 at Ktwanga, B.C., - Canada, this Canadian highway - 16 leads to Prince Rupert, B.C., Canada on the west coast. Going east on highway - 16, you go to Prince George, B.C., Canada. These higways from the head waters of Portland Canal to the Skeena River used to be called by the Indians - the "Grease Trail", due to the heavy trading of "ooligan grease" on the Nass - River by other tribes.

Due to encrouchment of the Taltan warlike people, they will abandon the Bear River valleys and lakes, and establish settlements at the lower part of Portland Canal, going back occasionally to Salmon River, to harvest their sea food.

Chapter IV

Material Culture

Before the introduction of Euro-american clothing and ways, the Tsetsauts utilized land mamals for food and clothing. Both men and women tradionally wore pants and high boots of marmot skins (ground hog). Men wore long marmot jackets reaching mid-thigh, and women wore shor coats of mountain goat skins, tied at their waists, men wore bird skin capes. Their clothing was embroidered with dyed porcupine quills, before glass beads were introduced, they made bone beads.

Their main transportation was canoes. Their canoes were made from yellow cedar bark. They stripped bark from the circumference of a tree trunk, then stretched the bark, sewed it in proper shape, then caulked all the seams with spruce gum. The canoes averaged twenty-feet. Both men and women were proficient in canoe making. The sails were of marmot skins or what ever light weight skins were available. They stashed these canoes in certain areas of Behm Canal and Portland Canal to be used for trading with their sea-going neighbors. My Great-Grandfather; Levi Dangelis' oral history states that they utilized East Behm Canal more then they did Portland Canal in ancient times. Although this Behm Canal area along the coast was occupied by the Tlingits, they coexisted with their neighbors, as they were inland hunters. They stayed inland most of the time, coming down to the beaches only to trade and visit with their trading friends.

Deceased Chiefs were cremated, while others were interred in a flexed position in hollow trees with stones piled in front of the entrance.

While away from their main settlements on hunting expeditions, the people erected an A - frame of poles near the base of a large tree. The frame work was covered with bark, and pine inside at the base of the tree. The floor was covered first with cedar boughs, then with cedar bark mats and sleeping robes of mountain goat, bear and marmot. The door was through one of th sides. When the snow was heavy, the poles were made stronger. When two families were together, they made them larger. When they moved, they desmantled the shelters and lashed the poles to the tree. On returning, they reused the construction of similar shelters.

The women wove cedar bark mats and waterproof baskets. The men made mountain goat horn spoons and axes from hard stones, bone or horn. They made bows of sinews and sharp boned arrows. When obtainable from the far interior, obsidian - hard glass like rock, these special hard rock was traded for salt water dried food, unobtainable in the interior. This obsidian rock was highly prized by the beach dwellers for thir arrows.

They preserved marmot meat, like beef jerky of today, to be used when snow bound or extreme weather. Being nomadic hunters, they susisted mostly on fresh mammals. They also utilized their smoke and

cured salmon in emergency. Their marmot traps were made of wood. Their bear traps made of larger logs, and dead fall for smaller animals. They also used pitfalls when necessary. They utilized snares to a great extent also.

They utilized the beaver for their robes. They used the meat in emergencies, as the meat was very tough and strong as the beaver, ate Hemlock and smaller tree bark along the lakes. Beaver skin was also strongly utilized for their snow shoes. If the Tsetsauts had to travel over land, a great distance, it was easier for them to travel using snow shoes. The beaver tail was a delicacy when cooked right.

They hunted bear in their dens under the snow. The interior bear meat was different from the coast bears where they primarily ate salmon. The interior bear was also a delicacy. They utilized the whole bear, nothing was wasted, especially the hides - made into sleeping robes, the bear claws for clothing decorations.

At one time, while trading with the people at the mouth of the Unuk River, these sea-going people taught them how to catch halibut and other bottom fish at the mouth of fish streams with special made hooks of bone and wood. This new knowledge aided their subsistance. They utilized the clam beds and cockles, crab and mussels along the Portland Canal beaches when they returned there.

Later on, the thigh high boots will be replace by the moccasin, by both men and women. Their first moccasins were made of mountain-goat skins. These will be replaced by seal skins, after their contact with the Tlingits.

In ancient times, their hair was tied in knot behind the head.

The Tsetsauts were of two "Phraties" - or clans; The Eagle and the Wolf. These two clans were subdivided into other crests. Their laws were similier to the Tsimshian, Tlingits and Haidas. Like Wolf could not marry a Wolf, or two Eagles could not marry each other.

CREST	TSETSAUT Translation
Eagle main crest -	Toda
Subcrest;	
1. Skate	(word lost) - seen or caught in salt water
2. Halibut	Ts ya'la - " " " " "
3. Beaver	Tsa
Main Wolf Crest;	Axa
1. Grizzly Bear	name for bear is; Fo Grizzly word lost
2. Black Bear	

Later when they adopted the Tsimshian language, these crests were called;

1. Skate	Qa'T
2. Halibut	Txox
3. Beaver	Tsemelix

Main Wolf Crest	laxikbu
1. Grizzly Bear	legkinusku
3. Black Bear	Smax

Their laws were matrilineal, successions being in the female line. The child inherits from his mothers - brother.

They also had Shamans, in cases of sickness, he would be called, instead of using rattles, Eagle tail feathers were used.

They also used square drums, like the Tsimshians, for their songs and dancing. They had no gambling songs like the coast neighbors.

Fire was made by two means; one being a fire drill, made of a bow, the upper end is held in a piece of bark, the lower end turns in a slit of a piece of wood, dry wood or moss is used for tinder. The other method was when they strike a light, utilizing hard flint like stones, which were found in Tombstone Bay, Alaska.

Special arrows were of yellow cedar and winged with Eagle feathers. The bow made from yew - wood, the string made from the back skin of the beaver, cut into strips and twisted.

Some of their ideas and traditions are ver very differnt to those of their coast neighbors. The rainbow was regarded by them with more then ordinary interest, as they believed it was formed of the spirits fo their ancestors and friends who departed this life. It was a bright and soothing idea, as compared with gloomy, fearful beliefs of other tribes.

The women wove water-proof baskets of spruce roots and cedar bark for baskets and containers for food and berries. They cooked food on hot stones and also in special containers made of wood to put hot stones into it to also cook their food.

So it is evident that the Tsetsaut culture and traditions were some - what similiar to their coast neighbors in ancient times. The Tsetsaut culture and lifestyle will change as the introduction of iron, blankets, rifles, and cloth, by the European - american traders. They will also make large dugout canoes, which they will use to trade with their neighbors later on at the Nass River and at the entrance of Portland Canal, with the Tlingits.

The Tsetsauts will not fully develop a marine economy until much later, theirs were strictly land based, prefering to travel over land, then by salt water.

Chapter V

Establishing New Village Sites
Lower Portland Canal

Generations later, having ventured further down Portland - Canal, and different families establishing hunting and fishing village sites, at major large salmon rivers and hunting valleys - one at Soule River. Fed by Soule Glacier, the river is very grey. There use to be a sweat lodge here fed by a hot spring, used by the Tsetsauts, and later by the Nishgas. This place was a favorite mountain goat area, also a variety of berries. Also a plant called hash which was split and the insides scraped out. Which was a delicacy. These plants were about four to three feet tall, they had to be utilized at certain time in the spring, before they flowered. This place was called by the Tsetsauts - "Tsukanatle", Tsimshian - "Gitzishihash", meaning; where you pick hash. This plant was called Fireweed.

Another river further down today called River Point. This river was strongly utilized for salmon. Excellent hunting bear and other fur bearing animals. Mountain goats were hunted on the upper reaches of the valley. Pleanty of birds on the tidal flats, and the ptarmigans in the hills. This river was called by the Tsetsauts - "Tlutaolaga", later by the Nisghas - "Gyinnilisk",, meaning; where you pick wild crabapples, which was plentiful there. My Grandfather; Timothy Dangeli, Tsetsaut name; "Qahlo", told me that after the white man laid the International

Boundry line up the canal, that the white man told him he can't live at the river anymore, that he had to get permission from the white mans' government to homestead it. He can't understand what they meant because his Grandfathers, and Grandfathers before him had utilized the rivers from times unknown. Yet these new encrouchers from Europe said they owned the land and had to pay them to use the land and rivers. Thimothy was on of the true - last Tsetsaut speakers, he died in the early 1930's.

Tombstone Bay was the largest last stronghold of the Tsetsauts. Several families established a village there. They established a trail from Tombstone Bay to Marten River, one of the rivers in Boca DeQuadra, called Martin River. This trail was called "Sinega" by them. This trail was heavily used to trade with the Tlingits of East Behm Canal, especially Kahshakes Cove and Cape Fox people.

These Tsetsauts were Levi Dangelis' decendents. These people from Tombstone Bay will be the remnant of a once large tribe, who were decimated by smallpox, and other diseases contacted through the Euroamerican traders. Also due to warfare between the Lak-wi-yip Tribe of the Interior and the Tlingits of East Behm-Canal, in the late 1800's. These Tombstone people will join the christian mission at Kincolith, Nass Bay, B.C., Canada. They numbered thirty at that time. Some will come back and

homestead Tombstone Bay, Alaska. The Tsetsauts called Tombstone Bay - "Tladeudra" (Nishga; "Wiaks"), meaning; Big River.

They also established camps at Halibut Bay, which is a major salmon river and mountain goat hunting area. The Testsauts called this river; "QugamauTsaclakoga" - Nishga; "Will lu Wan git", both meaning; where the people live.

They established a camp at Reef Island. This area had two large lakes not to far from the beach. These two lakes were favorite beaver hunting areas. They also utilized Hidden Inlet, called by them - "Gwen", it also had a large river. The mouth of the inlet was very small. It ran like a river during tidal changes. They did not utilize Hidden Inlet to much as it was frozen over inside the Inlet during the winter months. Inside the Inlet, the mountain goats were plentiful and easy to hunt in the fall, as you can see them from the canoes. The Nishgas will take over this area much later, after the Tsetsauts abandon it. The Nishga name was; "iigont", meaning; "Inside the Inlet". The Nishgas will abandon this area also, when the Tlingits from "Laktauk" - Tongass Island - made it their fish camp. Later, the Tlingit will move out of the canal and turn over "Sadak" (Tlingit word?), as it will be called by the Natives from the Nass, headed by Walter Haldane, Chief "Niesgen Wahk", who was part Tlingit himself, also my Grandfather. Later on in history there will be a large salmon cannery there. One of the

largest in Southeast Alaska.

The two islands of Hidden Inlet are called; "Yelth Nu, Tlingit, meaning; Raven Fort, as both the Nishgas and the Tlingits utilized it as a fort. These two islands are named "Yeth Nu" on the present day maps and charts.

There is a very interesting story involved in the giving of the salmon creek at Hidden Inlet from the Tlingits to a Nishga Chief. A Tlingit Chief was visiting relatives and friends at Nass River. He was from Tongass Island area at the mouth of Portland Canal. It was winter time, a severe cold spell came down the Nass and Portland Canal. The Tongass Chief was unable to return to Tongass, as the north easterly winds were blowing very hard, and also to the severe cold weather, which made it impossible to travel in canoes due to heavy icing, which will capsize the canoes. This bad weather prevailed for a long time. This Elderly Chief from Tongass died at Nass River. Chief "Niesgenwahk" saw to it that his friend - the Tongass Chief was given a proper Chiefs Burial in those days, as it was impossible to take the remains to Tongass Island. In appreciation of what he did, the Chiefs family, when they abandoned "Sadak" - Hidden Inlet, the Tlingit family gave Walter Haldane a document, stating that he now was owner of the Salmon Creek.

When the first cannery was established at Hidden Inlet, the cannery owners obtained permission from Chief "Niesgenwahk" to use the old village site, which he cosented with a small token compensation.

The Tsetsauts utilized the salmon and hunting areas between these major salmon rivers, also the east side which is in Canada today. They used these rivers to some degree. So the main ones were on the Alaska side.

Another interesting note about the Hidden Inlet cannery, in its early stages, they hired the Nishga Tsimshians from Kincolith, Nass Bay, B.C., Canada during construction and cannery work. Later the cannery will be destroyed by fire, two times during the late 1920's and late 1930's. These Nishgas had a unique treaty with the United States Government and Canada, as many of them were decendents of the early Nishgas of Portland Canal, along with the Tsetsauts, many Nishga were born on the Alaska side during their stay at Hidden Inlet and some fish camps up the canal. Some of these people were of dual citizenships of the United States and Canada. Several families of these people were eligible for membership at large in the Alaska Land settlement Act. As they were born in the United States in Portland Canal.

The Tsetsaut decendents will become successful commercial fishermen at this cannery also, as they became truly seagoing and joined the marine economy. Some will not become fishermen, but use the gas boats for commercial hunting and become very successful at it.

Chapter VI

The First Vistors Who Came in Dugout Canoes

While the Tsetsauts were harvesting their needs on the upper canal near Salmon River, to prepare for the annual hunting trek to Unuk River area and Behm Canal, they saw four large dugout canoes approaching from the lower part of the canal. They did not know if they were raiders or friendly people. They hid in the fo rest near their camps.

These people landed at the mouth of Salmon River. They noticed that these people wore similar fur garments of "Gound Hog" or marmot and other animal skins of the Interior. They heard these vistors speak in a different tongue, similar to lower Unuk River people. These people caught some salmon and had a feast on the beach. Then they returned to their canoes and paddled around the bay, then up the Bear River mouth. They did not stay long. They returned down the canal from which they came. The Tsetsauts had no chance to meet these new people, being wary of these visitors intention.

Several years later after these visitors left. While they were gathering berries and hunting mountain goat on the higher elevations of the upper canal, a strange event began to happen. One day they heard loud strange booming noises like thunder but the weather was clear. Next they saw a great black cloud coming over the east side of the mountain the day grew darker, soon there was black snow coming from the

thundering noise. The black snow looked like ashes from their fires. At night there was a red glow in the sky over the tops of the mountains. The Tsetsauts Traditional "adawak" (oral history); thought the tops of the mountains were on fire, caused by a supernatural being. This went on for several days, until the noise and red glow disappeared.

Later the Tsetsauts will learn of a great tragic happening to their neighbors on the Nass River. There was a great volcano eruption on the Nass River, where the lava fire came down the mountain destroying everything in its path. The whold country was also destroyed by the posionous fumes and smoke, which killed many people and other living things. This was a great disaster for the Nass River People, (this author has seen the lava fields along the Nass River, there is a modern road through this area. It is very scenic and awe inspiring of what happened in this area. This road starts from Terrace, B.C., Canada). There is speculation when it happened. According to the Elders of the Nass; around late 1500's?

The Tsetsauts will also learn later who their first visitors were. According to Nishga Tsimshian oral history, these visitors were from the far north, of the Wolf Clan. This tribe was living on the Upper Plateau of the Stikine River. While living there, another tribe came down to the same

headwater. They were of Athapaskan Taltan stock, nomadic, from the northern Interior. This tribe settled and hunted for their needs in the same area of these Wolf people. This place was called by them - "Lak Wi Yip" - on the prairie.

After some time living together, a misunderstanding developed. This Wolf Tribe had to flee down the Stikine River, as they were out numbered by the other tribe. Some went over the mountains and eventually reaching the head of Nass River. While others fled down the river in canoes, going under a glacier, down the river. There are many "adawaks" (oral history) ot this flight under the glacier among the Wolf Tribe of the Tsimshian Nation. This voyage also had many adventures. They will eventually reach the Nass River, only to confront the Great Volcano Eruption. This Wolf Tribe - Tlingit, will settle on the Nass, and the coast, and become Tsimshian. Many more tribes will come from what is now known as Alaska - The Far North.

Chapter VII

Second Visitors Who Came To Stay

The Tsetsauts having returned from their annual hunting from the areas along Unuk and Chickamin Rivers which last many months, along East Behm Canal. They were preparing for their salmon gathering at different large river camps along upper Portland Canal.

One day they saw several canoes coming up the canal. Having heard stories, tell of visitors generations ago, of people coming, but did not stay.

They did not hide, but welcomed the visitors according to the Tsetsaut oral history. These people were very friendly and offered them seal meat and other deep water fish. The Tsetsauts in turn offered them fresh meat of many variaties. Having seen that everything was friendly, the Tsetsauts invited these new people into their camps.

These people started their own camps and joined in the harvest of salmon. In their own way of communicating in ancient times, it did not take long to understand one another. The Tsetsauts opened up their arms in gestures, meaning; you are welcome to share our hunting and fishing areas in turn, the Eagle Clan being a sea going people, taught them the ways of dug-out canoe making and harvesting deep sea fish. They exchanged their knowledge and became like brothers.

The next several pages are the Eagle Clan stories of their first meeting with the Tsetsauts after their long ardous journey from the far north of the coast of Alaska, as told by Chief Mountain and Chief (Pahl). Stories of how they settled in Portland Canal before finding the river called Leesems, where they finally settled.

Chapter VIII

Migration Southward of the Hagwenhuded Eagles

The "adawak" (true oral history), was told in Nisgha by Chief - Mountain (Sakawean), interpreted by Charles Barton (Pahl), Chief of a Clan, at Kincolith, which was believed to be in 1927. This story was taken down while Marius Barbeau was trying to buy the large Eagle Totem Pole that was over 100 feet long. This large cedar tree was found in Portland Canal. It was a monument to honor the "Grand Uncles" of Sakawean Chief Mountain. Who came down from the far north generations ago. This pole was considered a master piece by Marius Barbeau. He did not want it to rot in the abandoned village of Giteeks.

The reason these wonderful poles and other regalia were abandoned was due to the early missionary thinking, which was; the cermonial regalia was considered heathen. Especially the Chiefs Robes, which were master pieces, made of mountain goat wool and bark. Today, they are known as Chilkat Blankets. Thanks to the Tlingits, who adopted this blanket weaving, as it died out on the Nass River, which was also due to the missionary misconceptions.

These poles and regalias were symbols of different history stories and adventures. Like coats of arms of early Europeans. Thanks to men like Marius Barbeau, some of these Hevaldic emblems were saved. This Grand totem stands in a museaum in Canada today, at the Royal-Ontario museum in toronto canada.

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This migration from Alaska is told on the huge totem. As they were also looking for the Great River - Leseeems; "Nass River", before finding this river. They settled in Portland Canal, with the Tsetsauts,

The story is first told by Chief Mountain. Then another story (adawak) by Chidf Pahl (Charles Barton). "The authors wife" who Chief "Pahl" was her Grandfather. Chief Barton was a superb interpreter and story teller, both of Tlingit and Tsimshian oral history. He assisted Marius Barbeau in many stories of Portland Canal, Nass and Skeena Rivers. Also, of the Tlingit history of Cape Fox, called; Laksail. He was of Tlingit and Nishga desendent.

This story is well known among the Eagle Clan and Tsetsauts of Portland Canal, as this Eagle Clan and Tsetsauts first met at the upper reaches of Portland Canal, in the canals early Native history, where they became allies and friends.

Chapter IX

Chief Mountain Story (adawak)

This story does not include where the Eagle Clan originated or where they started from that's only from the far north, some stories say Yakutat area or close to the Copper River area. Only that Chief-Mountain story opens when they arrive in Prince of Wales Island in Southeast Alaska.

The know name of this Clan; "Runaways - (or Hagwenhudit in Tsimshian), as told on the totem and Chief Mountain. They were not "Haqwenhudits" running away from enemies, as many believe, but were looking for the river Lisims - Nass River, also known as the "Great Food Basket." "Nass-Tlingetword"

Six canoes full of our ancestors landed at Thlawak'on (Klawock), on the Prince of Wales Island in Souteast Alaska. They meant to settle there. This place did not agree with their needs.

They did not know where they were at that time. They kept on moving down the coast, still looking for the Nass. This migration lasted several generations. Many died, others were born. After paddleing a long time, they arrived at Kahsane (Kasaan?). Other people had left, who used to live there.

While they rested at Kahsane, one of the young men went down at low tide on the shoreline to look for shellfish, a large rock stood

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exposed above low tide. This large rock had a hole under it. He poked a stick under the rock, thinking that an octopus (Devil fish) might be lurking under the large rock. This Devil fish was a great delicacy for the Native people.

This large Devil fish got ahold of the stick, Aitl tried to pull the stick out, but the creature was to strong. He then tried to pull out his hand, but the Devil fish caught his arm and would not let go. Aitl tried to hold on to another rock and pull his arm out. To his dismay, a large shellfish near the large rock closed on his other hand with its' huge two valves. This giant shellfish "K'ahl'un" is known never to give up its enemy until the enemy drowns.

Aitl's brothers saw his predicament, came down to try to free him, but to no avail, nothing could be done. They inflated a seal stomach, they tied it to him as a float. In hopelessness, Aitl spoke to them in Tlingit, as it was the language of our ancestors, "Cry for Me", he kept reating this, until the tide came over him and his brothers repeated this cry with him. So this "Cry for me" became a dirge for us in Tlingit "Higanaway" cry for me.

After Aitl's body floated free, they cremated it. After this tradgedy, they paddled on - more determined to find the destination.

After leaving Kahsanee, they paddled day and night until they crossed a large body of water (Clerence Straits), south of Stikine River. They came upon "Alk-Nebahk" and arrived at a river in Tongass Narrows; "Mahk'La'an'shehawn" - where you catch fish for food.

Salmon was plentiful at the narrows. Which was mostly sockeye. They caught some and roasted some on the beach, as it was warm and sunny. Their stop was content, so they relaxed.

Gunas, a young man, went into the water to swim. A giant halibut rose from the bottom and swallowed him. They looked for him, but could not find him. An Eagle swooped down to the edge of the water looking for salmon. When the fishermen saw a halibut coming to the surface, they caught it and opened it. They found Gunas body in the halibut. He was already decomposed, but a copper shield hung around his neck like a collar. Gunas Uncle stood at the head of the halibut and lamented his Nephews' death. Here are the word of his dirge, they have become traditional in the Eagle clan "This is where we encountered the Supernatural Halibut".

After Gunas body was cremated and buried, they continued on their journey down the coast.

Near the open ocean water, north of Akstaqhl near (Cape Fox), the people heheld man underneath - Git-dem Tsu ooghu. He had long hair. This monster of the sea looked like a statue holding in each hand two king salmon. Sitting in the ocean, the monster was eating the salmon - while they looked at him in awe, the people decided to take him as an emblem; Man of The Sea or Man Underneath.

A frightened canoeman sitting in the stern urged; "Let us flee from here, Man of The Sea might devour us all!!!". While the canoes were turning, he asked his brothers facing him; "Is he still eating the salmon?", they replied; "Yes he is eating it. These words were never forgotten to this day. They are repeated in another dirge, used at the death of Chiefs in our family.

The clan resumed their journey alittle further down, in good weather. They came upon Akstaqhl (Cape Fox), near the mouth of Portland Canal. There, they saw the Bullhead - "Masklha yait", a huge fish, and they made haste for the beach on a small island. From this vantage point, they looked for a long time at the monster, whose body was covered by human faces. Thy were so impressed, that they took him as an emblem, like the others, it has been represented since, on some totem poles.

Seeing the monster, an old man said; "What is it I behold?"

"What is the being there whos' body is covered with human faces?" And these words were kept as another dirge.

They returned a few miles back from where they came from, where "Lahksail", Foggy Bay area, the opposite Clan. There our ancestors started the village of "Lahksail" - Cape Fox. The present Lahksail is in the southeast Alaska. Kasaiks of Saxman, south of Ketchikan is their head Chief and our close relative.

While at Lahksail, a young man and his sister went out in a canoe. Soon after, he had placed on his head an eagle cap with stuffed eagles head. Their canoe capsized, because of the strong wind that suddenly came from the sea. The man was drowned and his sister saved. Their Chief, dressed in his regalia, walked down to the beach chanting the loss of his hephew. Then the spirit Halibut came to the top of the water, looking like an eagle. The Chief, in mourning, felt his long leather earrings with haliotis pearls sewn on it, they were large haliotis pearls, he said; "The Prince whose canoe capsized shall wear my earrings", saying it to the supernatural Eagle Halibut in the water was the nephew, now transformed after drowning.

The Chiefs chant became the fourth dirge. Which we still use. "Dear Boy Wear These Earrings After Death."

Before his chant ended, a strange canoe landed on the shore, with the body of his nephew. Standing near it, he cried out; "Dear son,

the Eagle cap still sits onyour head", and their words are part of the fifth dirge. The body was cremated and buried at the village at Lahksail. They decided to move south, down the coast, to continue their quest for Leesems - the Nass.

They went around "Ask Taqhl" - Cape Fox, and stopped at Tongass, they called "Lahk-tawq". Here, they saw many canoes filled with people. Here, they met with the Grandfather of La'ee, the Chief of another Eagle Clan, now located on the Nass. Also the Grandfather of Chiah-Mass. Chief of a leading Wolf Clan, now also of the Nass. Other Eagle and Wolf Clans had gone ahead in their migratation down the coast.

They did not linger long at Lahk-Tawq. They continued their journey, with Chiah-Mass and La'ee and their people, in the quest for the Nass. They travelled up Portland Canal. Turned right at Reef Island, then up at Ramsden Point, (present day names). Without knowing they were at the mouth of the Nass River. Made two camps, a place called Tsemadin - Nass Harbor area.

At a mouth of a river, they built a fish fence across the river. A trap for catching salmon. Which were plentiful, the king salmon - "Ya'a", the humpback - "Sta = mawn", dog salmon - "Qa it", but no sockeye.

La'ee, the Chief of the other Eagle Clan, and some of his men, left in a canoe to look for Leesems - Nass, - their destination. While he was away, a man of the other party across the fish creek, went over at night to La'ees' camp and tried to steal La'ees' wife. He was discovered and killed on the spot. His body thrown into the sea. The relatives of the murdered man destroyed the fish fence trap and moved away, the others departed also.

They travelled across the mouth of Nass River without knowing it. Up to Portland Canal. Our ancestors, with Chiah-Mass of the Wolf Clan. La'ees people were left behind. They made camp at iima dint - Dogfish Bay.

They returned down Portland Canal - "Kahl Lan" at the mouth of Portland Canal. They came to a rock which was covered with hair seals - "ill-kah", and killed some of them for food and other uses. From that time the name of the rock has been - "Skunaase" - young seals, now Lords Island.

They returned up the canal and came to an Island way up Portland Canal, they named "Lahkaasit" - Bell Island. Where they established their village. They called the bay - "Sqo-am git" - Bell Bay. At this time, Chiah Mass, Wolf Chief decided to return down the canal to look for Leesems. Our ancestors alone kept going up the canal. On the way up, they killed many seals and filled their canoes. They planned to make their home on the upper Portland Canal. While looking

for camp sites, they met the Tsetsauts for the first time. Since the fugitives - Eagle clan were not raiders and warlike, so were the Tsetsauts, they became friends - like brothers. They shared their knowledge of subsistance, etc., called its other relatives, even though thier language was different. After living together at the head of Portland Canal many years, they learned to communicate. Salmon became scare at the head of Portland Canal, like it does even today at times. The Tsetsauts returned to their hunting and fishing camps in East Behm Canal. They stayed there many years, as everything was plentiful at East Behm Canal. The Eagle Clan returned to their village at - Sqo amget.

Chapter X

Second Meeting with Tsetsaut
Chief Moutains' Adawak

A generation later, they set up camp a short distance below "Gunaknat" - Hyder, Alaska. Often they had heard their Uncles and the Elders, who had since died, tell of the relatives they had left behind, the Tsetsaut. But never had met any of them. They did not know who they were. (The Tsetsaut had gone to their camps at East Behm Canal.)

One day, as they sat on the shore of Gunaknat cooking a seal, they saw strange people across the mouth of the Salmon River. They went over in a canoe. For the first time, this new generation saw the Tsetsauts, and recognized them from what they had heard. They would not land, but came close to shore. They cut up the cooked seal meat they had with them in strips - "Hyeaks" - hand wide and two hands long, and put some of these at the end of their spears and offered it to the strangers on the beach.

When everyone had their share, a man standing at the edge of the water motioned - "wait!", and called the others to come down from their camp in the woods and have seal meat. After they had eaten, the Tsetsauts gave presents to their visitors in the canoes. Presents such as; blankets of groundhog skin, of marten skins, coats of leather "Kudatzamtah", and moccasins - "Tsa wahks satah". Everyone had equal shares. They paddled around, and the others in the stern of the canoes had their turn.

Thus, peace was made between the Eagles and the Tsetsauts, the Tsetsaut being an inland people. The canoes were loaded with furs when the Eagles started for their camp (Bell Bay), some distance away and they paddled all night.

They painted their faces brown before landing at their village at day break, to show that their expedition had been successful. The people at the shore gladly received the good news about the Tsetsauts. Their Chief decided that the whole village should go up and stay at "Gunaknat", near their new friends that winter.

They became fast friends and adopted many of them into their own families. The partnership with the Tsetsauts has lasted to this day - 1927.

Chapter XI

Chief Pahl - Charles Barton
Adawak - Story of Porland Canal

A year later, our people decided to move after they had prepared their salmon supply and dried it.. They filled their canoes with salmon so completely that they had to sit on the bundle, also to sleep on them while on their way. Once more, they wanted to look for Leesems - The Nass, and they started paddling again.

This time they discovered it. La'ee who had gone before them there, and also Chiah Mass, who had welcomed them, and received bundles of salmon - "lukst" - as gifts. They went back to Portland Canal to get the rest of the Tribe.

The whole Tribe or Clan returned and built a new village at Lessems, and called it "Lahk Lutsk" - on bundles. Because of the bundles of smoked salmon, which the earlier occupants ahd presented to them upon their arrival.

Our people had taken in the Tsetsauts people as part of our own Clan and before separating they had agreed that they would all be "Brothers Together" - Eagles and Tsestsauts. Some Eagle Clansmen adopted three Tsetsauts, others four, and took care of them, supplying thier needs. The Tsetsauts returned the kindness with fur and meat. For they were great hunters and woodsmen. Our people were seafolk and fisherman.

Among the Tsetsaut Chiefs, they adopted; "Tsedzeen, Quiyah, and Aladazaw". These Chiefs names are still preserved in our Clan. These names are in Tsetsaut language. To this day, we remain bothers with the Tsetsauts.

The Tsetsauts were numerous in those days, and working together with them we became strong and prosperous. Unfortunately, the Tsetsaut have died out. This was due to warfare with the Tahltans, and the Lahl wi yip, the Prairie People, up the Stikine and Nass Rivers. The Lahk wi yip use to be at the head of the Nass. Later, the warfare in Behm Canal with the Tlingits, also the diseases of the whiteman - smallpox really decrease them. The Prairie People also have dwindled in numbers, not many survived. A few of the Nass People have intermarried with the Tsetsauts.

Our story which we all know well, ends at Lahk lukst, on bundles near the mouth of the Nass. We use to be Tlingits, but adopted the ways of the Nass River People. But we kept our dirges which is still in Tlingit today. The need for food is always strong, we return to the country of the Tsetsauts - up Portland Canal, according to season and with them we harvest our food.

Chapter XII

Legends

Hunting and Campsites

East Behm Canal

The Tsetsauts had several campsites along East Behm Canal, some of these fishing and hunting campsites names were mixed with Tlingit words as stated before by Levi Dangeli "Chief Quiya" the last Tsetsaut Chief. That his people spent more time in the East Behm Canal area in ancient times. They adopted many Tlingit words in some of their animal, fishes, places names in the Behm Canal area.

Later on in history, in the early 1900's while some anthropologists and historians started compiling Tlingit geographic names for extreme Southeast Alaska with historical and other notes. Some Tlingit guides and interpetors were unable to define the meanings of some of these places names in East Behm Canal. They heard stories that an Athapaskan group who became beach dwellers came down and utilized some areas of the canal. The Tlingits called these people stick Indians as they were nomadic and kept their hunting in the Interior coming down occasionally to harvest their fish and to trade with their sea going neighbors.

One of their main hunting trails was along Chickamin River not far from Unuk River, according to their oral history this great river was like the Salmon River at Portland Canal. It had many smaller rivers draining into different species of salmons spawned from early spring to later winter. It was rich in fur bearing animal also many kinds of birds at the mouth of this river.

The Tsetsauts had many family clans, hunting and fishing the different river areas along the East Behm Canal. There were about 600 people in the tribe using this area. This area is now known as the "Misty Fiord National Monument". There decline in the tribe began in the late 1700's to the 1800's due to diseases such as small pox and also because of warfare.

The Tsetsauts called East Behm Canal "Nekyehudja". There southern most campsite was at Very Inlet in Foggy Bay area. This place was called "Caq' Quiya" meaning Strong Tree. This was also a chiefs name in one of the two clans they had. This also is the name of the last chief of this tribe, his christian name is Levi Dangeli, my great great grandfather. Their main food supply was deermeat, seals and lots of salmon. Also cockles and clams and other various seafood was used for their subsistance. There were two large lakes used for hunting beaver.

They were friends with the Sanyakwan of the Cape Fox Tlinget and the Tantakwan of the Tongass Tlingets. They stayed with the Sanyakwans whenever they came to this area. They used canoes more often in the Behm canal area as it was dotted with large and small islands. As they were great inland hunters and makers of fine skin robes and animal skin clothing, which they used to trade with their sea going friends.

Further up the area was a large inlet called "Cadouga" meaning "Many Rivers. This large inlet had many smaller inlets and rivers. Just south of this inlet a large bay called today "Kah Shakes Cove" lived a chief who was their friend by the same name.

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At the mouth of Boca de Quadra are large reefs, one called today "White Reef". The Tsetsauts called this reef "Lunict" meaning Food Gathering. This was because they gathered from the bottom edges under water the herring spawn eggs on kelp. Halibut, Red Snapper and other bottom fish, above low water food was gum boots and china slippers. These were rock clinging delicacies. On top of these rocks were seagull eggs at certain times of the year.

Further into Quadra is a large inlet called Marten Arm. This was strongly utilized by the Tsetsauts At the head the hunting trail to Portland Canal to Tombstone Bay, "One Third Up the Bay" is a place they call "Ut!Enak" meaning Big Skunk Cabbage. It is also a mountain goat and lake hunting area.

At the north entrance of the Marten Arm they call "CatcxanEK!" meaning Sockey Salmon and the beginning of the trail to Portland Canal. Large Sockey Lake south entrance today is called Hugh Smith Lake. The Tsetsaut name for the lake "Xanek" meaning Sockey Salmon. This lake was a favorite as it was a huge spawning lake in the early summer. Another favorite lake was in Mink Bay near Marten Arm. This primarly was Pink salmon "Humpy Creek".

Another place in Quadra were two bays, Weasel Cove and Badger Bay. Badger Bay called by the "Tcika Tlen" meaning Big Wolf Chief. Tlen means big in Tlinget. Weasel cove was seperated from Badger Bay by an arm, this arm was called "Tci Ka Yeti meaning wolf chief son born in this area. "Yeti" means child in Tlinget.

Smeaton Bay area they had mountain goat hunting places in Bake Well This area had a huge lake also, today called Bakewell Lake. Tsetsaut called it "Cnank" meaning lots of mountain goats.

Further north a cove today called Checats Cove, the Tsetsauts called "Cekl" meaning Sockey stream.

In Rudyard Bay a cove today called Punchbowl Cove, the Tsetsauts called "Deusqi". "Qi" means bay in Tlinget. "Deus" in Tsetsaut means legend of "ADADA". In this legend Two men and one women went in their canoe to NeKyehudja East Behm Canal to dry Salmon. One day the women crossed the lake "Punch Bowl Lake today, to gather berries. When she did not return in the evening, the men thought she might have been captured by the Haida. But in the evening when passing a steep rock, they saw adada coming out and knew at once that he had killed and eaten the women. When she was crossing the lake. He looked huge. They planned to kill the monster. they called the other men of the village to help them and they cut a number of young hemlock trees and sharpened both ends. They made three canoe loads of these sharp poles. The carried the canoes up to the top of the rock under which the monster lived. Then they let it down to the water by cedar bark ropes. After a while the water began to swell and turn into a whirlpool The Adada was drinking. Then they dropped the sharp poles into the whirlpool in which they disappeared. Alittle later the water became calmer. The whirlpool Disappeared The Adada came up and drifted on the water. The poles had pieced his stomach and the intestines. His hair was blue and his skin like a man. the men let the canoe down to the lake, paddled up to the body. They chopped the body up. It was as large as a house. In its stomach they found the canoe the men used, thewomen was still in the canoe but dead.

Backat Rudyard Bay they called "Xina" meaning on the other side. This whole area was a favorite mountain goat and marmot hunting area. At the head of Rudyard bay they called "Enexu!ks" meaning lots of lakes for hunting. Another cove at the head of Rudyard Bay they called "Liwes" meaning story lost. Eastern most bay today is called Walker Creek and Lake called by Tsetsauts "Ken Ext" meaning humpy creek. Marmot and marten trapping area also snow shoes area Western most bay on the north shore Walker Cove. The called "Neg!E'l" meaning Porcupine area, also about wolverine area.

In the mouth of Chickamin River north shore they called "Nekketk" meaning clear water. This bay is on the mainalnd north of Chickamin. They called "Tienite Yeti" meaning Eagle clan camp where future Eagle chiefs clan child was born. Thliget word for child or baby (Yeti)

The bay north of"Tenite yeti"today is called Saks Cove. They called "T!enite tlen" meaning baby grew up and lots of food in the bay. Tlen means big in Tlinget.

North shore of Borroughs Bay entrance to Unuk River camp they called "Nici" ooligans. Smelt like fish they gathered in theis area. Unuk River area they also hunted moose. They had several legends in Unuk river Area.

Chapter XIII

Warefare and Disputes Over Portland Canal

Some families of the Tsetsauts, having returned to the Portland Canal area, after many years in the Behm Canal area, and Interior between Unuk River and their camps along Portland Canal. They were glad to meet their friends from the Nass; the Eagle Clan, who came to gather their food supply in the area. Chief Mountain - "Sagaween" - of that time told them that the Haidas tried raiding the Nishgas on the lower Nass for slaves and take over the ri ch river of Leesems. But the Nishgas drove them back with many killed on both sides.

Chief Mountain, was afraid the Haidas will come up the canal next, the Chief told the Tsetsauts to be prepared, as his people were getting ready. They selected a cliff around Hyder, Alaska area, with a water fall coming down the cliff, for their fort and hiding place. Not long after the Haida Raiders came up and tried to take the fort, but the Tsetsauts and Nishgas fought them off with well placed arrows and spears. The Haidas reli zing they could not win this battle or see their enemy. They shot their arrows into the cliff under the water fall,. Some of their arrows lodged in the cracks of the cliff. The Haidas departed, never to bother Portland Canal and the Nass River. Thus ended the war with the Haidas. The Nishga and Tsetsauts call this place and cliff."Will Lu maks Hawill", meaning; Where the Arrows Are Stuck in The Rock. The arrows have turned to stone or petrified today.

Another incident of warfare occured at the head of Portland Canal, which lasted for some time. A tribe called; "Lak Wi Yip" - On the Prairie People. The Nishgas also called these people; Tsetsauts. They were from the far Interior of Stickine River. They were aggressive and warlike all the time. They came down from the head of Bear Valley and Meziadin Lake area, to drive the Tsetsauts out of Portland CAnal. The Eagle Clan of Chief Mountain was away from the canal during this time.

The Tsetsauts met the - Lak Wi Yip - Tribe around the town of Stewart area. They was a Great battle. Many losses on both sides. Which lasted many days. The - Lak Wi Yip - seeing that they could not drive the Tsetsaut back, retreated up the Bear Valley. The Tsetsauts also retreated in their canoes further down Portland Canal. There were many bodies to be buried. These skirmishes were to continue for awhile, with many losses for both sides.

About this time the - Lak Wi Yips - attempted to take over the Medziadin Lake. Killing some Nishga hunters. Also, at this time, Chief Mountain came to the head of Portland Canal, in a canoe. Not knowing of the growing conflict between the Tsetsauts and the - Lak Wi Yip. Also of the killing of Nishga Hunters in the Meziadin Lake area. The - Lak Wi Yip - invited Chief Mountain and his crew to a feast. During this feast, the - Lak Wi Yips - attempted to kill Chief Mountain. Chief Mountains' people escaped to their canoes, and paddle strongly, until they reached the Nass River. Chief Mountain related his story to

his people, and learning of the Medziadin Lake incident, the Nishgas sent War canoes to Observatory Inlet, to see if the - Lak Wi Yip - were camped there, and wanted to drive them back to Bear Valley. Several canoes went up the head of Portland Canal. Meanwhile, the Nishgas from the Nass River drove the - Lak Wi Yips - back to Bear Valley where the final battle with the - Lak Wi Yip - was. It took place at Bear Valley Glacier, at the head of Portland Canal. Many - Lak Wi Yips - died in this battle. The Nishga had few losses. After this battle, the Nishga claimed Bear Valley and Medziadin area.

The Nishga had battles with the Skeena River Gitskan over Medziadian Lake, but they managed to drive out invaders of Bear Valley and out of the Medziaden Lake area.

Chapter XIV

The First European or Whitemen in Portland Canal

The Tsetsauts were enjoiying a nice summer along Portland Canal, a generation after the warefare with the - Lak Wi Yip. The salmon were plentiful in the streams and rivers. They were hunting seals in a cove where a rock rose above low tide, near Soule River. The seals would crawl up the rock and sleep and sun themselves. They snuck up to the rock with bows and arrows, and dispatched some seals for their food.

One day at this rock, they saw a strange sight to them. They were not canoes. It had a sail and long sticks dripping in the water. They did not know they were oars used for rowing. They beached their canoes and hid in the brush thickets. They did not know if they were animals or human-beings or what. As these strange crafts came closer, they could see strange people, much different from other tribes they had contact with.

As these strange crafts came closer to the shore, they could see these people were very pale and white. Also their clothing was much different. Some Tsetsauts thought they were from the Spirit World, and were ghosts, as they had white faces. They saw the long sticks pushed by one of them, just like a canoe paddle. They was several long paddles on each side of the craft. All moving in the same way, each time.

A little later, another one come over from the other side of the canal. These strange people were doing the same thing as the first one. As they got closer, one man hollered and all the long strange canoe paddles were lifted up toward the sky. They talked, one seemed to be the Chief, hollered something and all the sticks went into the water again. They went ashore, in their boats, toward a grassy beach in the back was a cliff. They saw these strange men point up, there was several mountain goats on the edge of a cliff not to high up. One man took a long stick and pointed at one goat. There was a load noise, like thunder and lots of smoke from the strange stick. The man was still standing on the beach with the loud stick, soon the mountain goat rolled down dead.

The other strange men were very happy. They cleaned the goat, and the Tsetsauts saw another strange sight. They saw one of them start a fire, just like their striking flint. Soon they carried up a large round box. It made strage noises, as they bumped a rock with it. They though they were heating up stones to throw into this strange black box, to cook mountain goat. They saw them put water in this strange thing and put it on the fire. It did not burn. They threw mountain goat meat into it and boiled it. They threw other things in this strange box. Everyone was happey.

After they took this box off the fire, they had their meal from this box. After they were done, they washed this box out that did not burn.

They put it back in their stange canoe. They returned to their boats. Put the long sticks in the water, after their Chief hollered. Then they returned down Portland Canal, never to come back for several years. The strange box was an iron pot, unknown to them.

The Portland Canal Tasetsauts will learn more about thses strange people, later from their friends fo the Nass River - Chief Mountain. These strange visitors will have a very strong impact on the Tsetsauts, as their destiny as a large tribe will slowly deminish, due to different sicknesses these strange people will bring. Several years later, as more of these white people came along the North Pacific Shores.

Who the Tsetsauts saw were Captain George Vancouver and his men looking for an Inland Passage, which would take them or lead them to a shorter route to China, in other words, a shorter route from Europe to the far East.

Europeans were drawn to the Pacific Northwest, as the Natives of the area were superb trappers and hunters of furs, of sea otter, mink and many other skins from the Pacific Northwest. These skins were very fashionable in China and the Natives were willing to exchange these for the European goods.

Chapter XV

First Fur Trader From Several Nations
Along - What Is Now - British Columbia and Alaska Boarder

Spaniards, British, and the New Englanders were very busy and active along these shores. The last ten years of the 1800th century opened and no nation claimed or established ownership yet. The newcomers did not know of the Tsetsauts and Nass River People living along the present boarder between Alaska and Canada.

The Nass River People or Nishga had their first contact with a white trader on a Boston ship, who was Captain Robert Gray and his expedition, during July and August of 1781, aboard the "Columbia Rediviva". Captain Gray did not go into Portland Canal. But up to Tlingit country in Southeast Alaska.

The first European ; an Englishman; Captain James Colnett, on the ships; Prince of Wales and Princess Royal. He sighted the Portland Canal and Nishga Fjords in 1787. Captain Colnett also was looking for the short cut to China.

Don Jacinto Caamano did not leave his poop-deck like Colnett, but did sight the present border of Alaska, Pearse and Portland Canal. He did not see any Natives.

The first documented contacts with the Natives of the present Alaska border was in 1793. The Natives had become price-wise. The bargains

of former years were no more. They had to spend more time gathering furs before sailing to China.

Captain Brown rescued Captain Vancouver during a bad storm in the Hecate Straits, leading him to safe anchorage at Banks Island. Just south of the present day Prince Rupert. Captain Brown told Vancouver that his ship - the Butterworth id a reef where it was disabled. He told Vancouver of some Natives at the Nishga Fjords and that there was a long canal in their area. On July 21, 1793, Vancouver decided to investigate Browns report and to find a spacious opening that will lead him to the Eastern Sea.

He anchored the Discovery and Chatham The Chatham was commanded by Lt. W.R. Broughton. The three masted Discovery was just over one-hundred feet long and crewed by one hundred and one men. The Chatham was sixty feet long and crewed by sixty men. They anchored at the mouth of Portland Canal, at a place today called; Point Maskelyne, just off of the present Tsimshian viallage of Port Simpson, British Columbia, Canada. They used two small boats for exploring. They spend one month in the Portland Canal area and covered approximately one hundred and sixty miles. to discover that his passage would not lead across the continent. Captain-Vancouver relized the Natives were not interested in beads and trinkets. The Natives displayed good trading skills They wanted fire arms and iron to make knives and other European goods. He also wrote that the Alaska border of the canal was rich in fur, food and salmon. He left the canal and went up to Behm Canal and explored the whole souteast Alaska.

Most of the names on the present charts + maps of Southeast Alaska were named by him. He named Portland CAnal, Portland Channel. It is not known why all the channels he named in Alaska are called Canals today. So, Vancouver was the first white trader and navigator to explore the Tsetsaut and Eagle Clan Tribe of the Nishga country in Portland Canal.

Captain Vancouver did not see any Natives at the head of Portland CAnal. Although, they were being watched. They found out that their ways were entirely different from their ways, language; mainly they had sign languages in those days. The main thing the Tsetsauts discovered were that these people were human beings. Vancouver made strong contact among the Indians at the mouth of the canal. Mainly the Nishga of the Nass River and the coast Tsimshians. This is what Captain Vancouver wrote about the Portland Canal in his journals;

"The shores of this Inlet were nearly straight, and in general, little more then a mile asunder, composed of high rocky cliffs, covered with pine trees to a considerable height; but the more interior country was a compact body of high barren mountains covered with snow. As we pursued this branch, salmon in great plenty were leaping in all directions. Seals and sea otters were also seen in great numbers, even where the water was nearly fresh, and which was the case upwards of twenty miles from its termination. Mortified with having devoted so much time to so little purpose we made the best of our way back."

It seems if Vancouver had made contact with the Tsetsauts, who were great hunters of fur pelts. They were looking for these also, besides the short cut to the fareast. Which was foremost on his mind. So, Vancouvers' next stop was to be in Tlingit country, towards the north.

Chapter XVI

Cloth and European Clothing

Having seen their first whiteman in Portland Canal, the Tsetsaut resumed their subsistance hunting and gathering of fur pelts, to use for trading. They returned to east Behm Canal area. It was around 1801 - 1802. The English and American traders began to trade firearms, ammunition and liquor along the sourtheast coast. The Tsetsaut saw their first rifle with Vancouver several years back. They saw this same strange stick with a loud noise again, owned by one of the Tlingit Chiefs of Behm Canal. These Tlingits will show the Tsetsauts how this rifle will kill at a great distance. The Tsetsaut were amazed at what at what it could do. They asked this great Tlingit Chief how to obtain a rifle. This Chief told them to get many skins from inland, as much as they can hunt and trap. The Tlingit people also introduced them to their first Euro-american cloth, and clothing, such as pants and shirts. This ends the skin clothing for the Tsetsauts forever, with the exception of the special cold - weather fur coats.

This new era in European goods will cost the Interior hunters a high price, as the Behm Canal Tlingits will become middleman - between the traders and the Tsetsauts. After a few months on the coast, the Tsetsaut headed back up the Interior for hunting, for about a year or two. They came back down to Behm Canal. They obtained some rifles and ammunition for a very high price. It was becoming common among coast tribes of the South Alaska to own a rifle.

The rifle proved it can do a faster job of obtaining larger fur bearing animals, such as the black bear, and grizzly bear, also the elusive moose - prized for its delicacy and large hides
Also the wolf for its fine pelt for trading. The Tsetsauts will still use their strong bows and arrows and spears for several years to come.

They also learned of a big battle up north from the Tlingits. The battle between the white traders - "Russians" and the Tlingits. The battle up north was in 1802, the place is now called Sitka. The Tlingits called the Russians "Kolosh".

They also heard of a great sickness called; "Smallpox", many years before killing hundreds of Indian people up north - at Sitka. Not knowing that in later years, the Tsetsauts will also be desc imated loosing a third of their tribe from this dreaded killer - the whiteman disease.

Many years later, having returned to their original camp sites in Portland Canal, they met some of their friends; the Nass People. The Nishgas were hunting fur animals, especially the bear. At this time the Nishgas also had some rifles. The Nishgas told them about the whiteman building a fort for trading at the mouth of the Nass River, the year was 1831. This would be the Hudson Bay Company. Which was a large English trading company. This company had several forts located in the northwest. It was a strong fort, for defense. They did not trust the Natives.

This fort will have a worse enemy then the Natives. The Nass River Northerly winds, extreme cold weather and the ice. This northwind swepted down night and day for three months in the winter. This wind prevented the Indians from approaching the fort to trade. This fort was near the future christian village of Kincolith. The Hudson Bay Company will finally abandon the Nass fort in 1834. They will move down 37 miles futher south to a well sheltered bay called by the Tsimshian; "Laklquaha - lamis" - meaning Rose Island - "for wild roses there". They will call it; Port Simspson. Today, a modern Tsimshian Village. This new trading place in its begining was named after Captain Emilius - Simpson, who died in 1831 after establishing the fort on the Nass.

This new Fort Simpson will draw the Tlingits from Alaska. The Haidas from their Island and the Tsimshians from their rivers and coast. Also the Tsetsauts of Portland Canal, many will come to trade for European goods. This area was also used by Captain Vancouver to anchor his two ships, while exploring Portland Canal and Behm Canal, in smaller boats years ago. He also named this outer channel Portland Canal. Today, it is called Portland Inlet, after the change in the International Boundry line.

The Indians, at the store of the Fort Simpson had to pay a high price for their needs. Such as a Hudson Bay Company musket. The Indians were required to pile up the furs until it was level with the muzzle of a gun, and a martin skin was barted for a bar of soap. William Duncan, a missionary will improve this condition, when he arrives on the coast.

Seeing the sad condition and treatment of the Indians, outside the Fort Simpson, such as the poor prices for their furs - there were 2 t0 3 thousand Natives camped outside this fort, at times. Mr. Duncan, seeing the plight of the Indians, established a christian village eighteen miles south of the fort. They will call this place; "Metlakatla". This was in May of 1862. This new village was an old winter camp of the Tsimshians. He will also extablish a trading store at this christian community and give the Indians a fair value for their furs.

The Fort Simpson and other traders will have to go by this fair value shortly. Father Duncan, as he will be called by his christian followers, will abandon Metlakatla and establish a new christian village on Annette Island, in southeast Alaska, with the help from the United States Government and Congress in 1887. This new village will also be called Metlakatla. This move by Father Duncan was due to conflict of standards of the church rules and also of the land question, by the British Columbia Government and the church.

While Father Duncan was still at old Metlakatla, a great sickness swept the fort area. This sickness was called "Smallpox". It killed six-hundred Indians around the fort. Father Duncan enforced strict quarantines among his flock. They were spared. This sickness spread up Portland Canal and Nass River, overcoming many Indians of the Canal area.

Chapter XVII

Warfare and Smallpox in Behm Canal
Rapid Decline of the Tsetsaut as a Tribe

Around 1836, while some Tsetsaut families were camped along East - Behm Canal, unknownto them, a fatal sickness will soon overcome most of the tribe. This dreaded sickness and infection will be carried by canoes from the south - now Canada and from the north of Southeast Alaska - to the Haida Nation on the Queen Charlotte Islands.

The Tsimshian, Tlingit, Haidas and Interior Inidans were all infected. Few will be spared. The majority of the Indian Race of the Pacific Coast and Interior will loose many thousands of lives from this dreaded disease.

Around Three - hundred Tsetsauts will perish from this sickness, who had direct contact by trading with their coast neighbors. Close to two hundred Tsetsauts will be spared, as they were by themselves in the Interior of Behm Canal and Portland Canal. But a greater fate awaited them along Behm Canal, when they return to the area several years later.

According to Chief "Quiyahs" - Levi Dangelis' oral history; They were visiting their friend, a Chief of the Sanyakwan at Kahshakes Coves. This old Chief died while they were in the area. It is not known how it came about. They held the Tsetsauts responsible for this death. The Sanyakwan planned to kill them. Some of the Sanyakwan friends informed them of this. So they departed for Portland Canal.

A year later, a Tsetsaut family returned to Kahshakes. While there, the Sayakwan wanted to trade their furs for salmon. Which the Tsetsauts agreed on. A Tantakwon women married to one of the Sanyakwans tried to warn the Tsetsauts. But they could not understand them. The Sanyakwan provoked a quarrel with the Tsetsauts, resulting in the killing of three Tsetsaut men and the enslavement of seventeen Tsetsaut women and children.

Another story is that; a group of Tsetsaut Families were in East Behm Canal. A Sanyakwan man married to a Tsetsaut woman took them to a large Island called; Ka - tik - Revillagigedo. It was the territory of a different Tlingit Tribe called; "Xetlkwan". When the Xetlkwan heard the Tsetsauts were on their Island, they asked the Tsetsauts to move back to the mainland. The Tsetsauts said they would. For some reason, problably due to unstable relations, at this time, with the Sanyakwans, they did not go to the mainland. The result was the killing of twelve adults and enslaving thirty - nine children. The Tlingit laww was willing to share property and resources, as long as permission was aked from the owner, which the Tsetsauts did not do.

The Tsetsauts did not let the deaths of their fellow tribesmen go unpunished. They used their hunting knowledge of pitfalls, dead falls in the trails of their enemy. To set fire to their camps during the dry season, and shoot their enemy as they fled. Until they had taken a life for a life. Many enemies were killed during this unstable period.

Another time, as told by Levi Dangeli in 1850, speaks of the incident involving his family; His father and Mother. That winter, they came down to a river called; "Kaitl" - Chickamin River, near Unuk River. They were camped near this river. After some time they saw a canoe coming. As the canoe came closer, they saw several Sanyakwan in the canoe.

The Sanyakwan gave them tabacco, powder, and balls. The Sanyankwans asked them where their camp was. The Tsetsaut told them, as the Sanyakwans promised to come and trade the next day. The next morning, they came to the Tsetsaut camp. To trade, buying skins for tabacoo, powder, lead, and shirts. Everything went well that day. The next morning, the Sanyakwans pretended to shoot some crows on the beach. Later, they returned to the hut. One of them held a gun under his blanket. He shot a Tsetsaut man, anotherSanyakwan man shot antoher Tsetsaut during this time. The Tsetsauts were surprized. The other Sanyakwan men killed the rest of the Tsetsaut men Levis' Father was one of these Tsetsaut men.

They tooke the women and children as slaves to Revillagedijo Island. This included Levis' Mother, also Levi as a small child.

They stayed on this Island that winter, In the spring, Levis' Mother - Tsetsaut name; "Khoukl Quih", made her escape, by constructing a bark canoe, and taking her two small children with her. She crossed East Behm Canal. Travelling in the canoe only at night, and hiding in the woods

during the day. Levis' Mother suffered many hardships with her two children. She had to paddle around the present day Tree Point and Cape Fox. Which is open ocean waters. Many canoes of men have lost their lives in this area, as the southeast storms frequented this Tree Point area. With determination, this strong woman made it to Tombstone Bay, her home, in upper Portland Canal, with her children. This ordeal took her two months. Later, she said she was sold to a Sketkawon by her captures, from whom she escaped. Much later, she will be the oldest person of the Tsetsauts, to be baptisted at Kincolith Mission Church. She will be given the Christian name; Eve Dangeli. (The author is proud to say - that she was my Great-Great Grandmother.)

Another incident happened in Portland Canal. An Uncle of Levi wanted to marry a Nishga girl, but her parents refused. So they both ran away to Portland CAnal. A Nishga man also wanted this girl. He and two other men gave chase and overtook the couple while trying to get across the canal to Halibut Bay. They killed them both.

Levi says at one time, when he was a boy, he travelled with some Tsetsaut hunters. While at the upper reaches of Portland Canal. They met some "Lak Wi Yip" - Tsetsauts. The "Lak Wi Yips" said they came to make amends for the past wars with them. They wanted to make peace. The Lak Wi Yip said they wanted to pay for the lives of the Tsetsauts they killed in the past wars. A quarrel developed. Two Tsetsauts were killed and

and the Lak Wi Yip were slain. By this time, there were only thirty Tsetsauts left in Portland Canal. Slowly the Tsetsauts became extinct - their language and their beautiful culture.

The Lak Wi Yip - Interior Indians, who attemped to take the hunting and fishing areas of Portland Canal form the Tesetsauts and Nishgas by force are close to extintion.

These Lak Wi Yip were very aggressive and warlike. The Tsetsaut were the opposite. They wanted to live in peace, but fate proved otherwise.

Chapter XVIII

The Tsetsauts Last Days as a People of One Language and Culture

In 1870, the surviving Tsetsauts had settled at Tombstone Bay, Alaska, in Portland Canal. There were about twenty of them at this time, mostly the Eagle Clan, two or three of the Wolf Clan. The Wolf Clan will die of diseases. At this time, they had heard of a white missionary establishing a mission at a fishing camp at the mouth of Nass River. A river called; "Rock of Skulls". This new mission will be called Kincolith;, meaning; "Rock of Skulls" in the Tsimshian dialect. This new christian village was started in 1867.

The Tsetsauts went to visit the mssion to trade. By this time they knew how to talk the Nishga - Tsimshian dialect, but they still talked in their own tongue when by themselves. They also learned that the missionary can help with some sicknesses among the people. After many visits, they got to know the Nass People, who came down the river to establish the village. This new village was similiar to Father Duncans village at old Metlakatla further down the coast.

Later on, a new missionary will arrive at the mission by the name of William Henry Collison, to take charge. This mission is near the Alaska - Canadian Boarder. This missionary is not new to the area. He worked with Father Duncan at Fort Simpson, also at old Metlakatla, up the Skeena River among the Tsimshian Gitskan. He also was the first white missionary on the Queen Charlotte Islands, among the Haidas. He made trips to Alaska

on the Prince of Wales Island, among the Haidas, at the Southern Prince of Wales Island. He made these trips in the famous sea-going war canoes of the Haidas, with the Great Chief Edenshaw, to spread the gospel. He also made visits to Tongass Island, at the mouth of Portland Canal.

Reverend Collison, seeing the plight of the Tsetsauts, he invited them to the mission for medical care and other needs. In response to his invitation, a large canoe came down from the canal. There were twelve men in the canoe, the surviving leaders of the tribe. They were welcomed and entertained. Their sicknesses was cared for. After that, they visited the mission frequently, and often remained over on Sundays for the services, as they knew the Nishga language. There was no problems understanding the services.

They were very sociable and agreeable. Chief Quiyah - Levi Dangeli - encouraged his tribe to visit and join the church mission. Which they did. After, due preparation and instruction, this Chief and several of his people were baptized. After this, they made the mission station their headquarters, and several of them erected suitable dwellings to live in. (This author uncovered their Baptismal records from the Anglican Church, in Prince Rupert, British Columbia, Canada, with the help of the Nishga Land and History research team from the Nass two years ago.)

Interesting note, on the Baptismal Records, in the 1880's, their Indian names were called; "Heathen Names". On the remarks; "Clinical — near death". On the ages, there were written - probable age. As they had no written records, just oral history.

Baptismal Records, Anglican Church, Prince Rupert, British Columbia, Canada.

Tribe: Tsetsaut

Heathen Name:	Probable Age:	Christian Name:	Baptist:	Remarks:
Quia	45	Levi Dangeli	12/27/1885	The last Chief of a once Powerful Tribe
Khoukl Quih	60	Eve Dangeli	12/27/1885	The oldest women and person to join the church
Ts'an	19	Jonothan Dangeli	4/17/1893	
Atlao	23	Jane Dangeli	4/17/1893	Last member of tribe joined church
Ts'aa Ts'o	45	Simeon Dangeli	1/16/1884	First of Tribe to be baptist
Kaa'hlo'o	18	Timothy Dangeli	6/30/1889	
Shikāzi	40	Noah Collins	8/05/1892	
Naxhadyii	26	Mathias Dangeli	1/17/1886	
Tsibaa	21	Samuel Zipa	5/10/1885	Clinical

The Tsetsauts having settled and erecting their new homes at Kincolith mission, these homes were like homes in England. Where the missionaries came from. Some had picket fences. They adapted quickly to the living ways of the village.

During the spring and summer months, most of them would return to Portland Canal to gather food and hunt fur bearing animals until the early winter and returned to the village during the severe winters. Just the

Eagle Clan is left of the twelve survivors of the Tribe. So the Tsetsauts are drawn into a new culture, and language. The stage is set for their near extinction, for this once proud Nomadic Hunters of the Misty Fjord National Monument, in southeast Alaska.

Chapter XIX

The Last Days of A Tsetsaut Chief

"Chief Quiya" - Levi Dangeli, the last chief of the Tsetsauts, who experienced many adventures during his life time, in the Misty Fjord National Monument in the Southeast Alaska. Many of his experiences, many of them warfare, unknown sicknesses, occassionally famine, and most of all - the happy moments of successful Nomadic Hunting Expeditions.

After having led the remenants of his tribe to the Kincolith mission, and joining the church at the mission and made their new homes there. Chief Quiyah would lead his men back to hunt the Portland Canal area. The families made a good living, also their subsistance gathering. Which it was about fifteen years later, while in the canal, hunting, this was in 1894.

A whiteman, an anthropologist, by the name of Franz Boas. He was of the German heritage. Franz Boas was drawn to the Kincolith mission, when he heard of an Indian tribe living there. But were originally from Portland Canal. No one had heard of these people, except the coast tribes of the area. Boas waited several days for the Chief Levi, who he learned of, who could tell him many stories of the history of the Tsetsaut Tribe.

My Grandfather; Timothy Dangeli remembers this meeting. Timothy was in his teens then. He thinks Levi was over 60 years old at that time. (This Author remembers Timothy telling of this story.)

According to Boas, in his journals the meeting was very difficult, due to four different language translations. Being; Tsetsaut translated to Nishga, then Chinook jargon to English. As Boas Nass - Interpreter was not good in Chinook jargon, this Nass - Interpreter was a christian and half the Chinook jargon was half swear words. So they went back to just Tsetsaut and Nishga. Boas Nass - Interpreter was limited in English, but some how they managed to complete some sentences in Tsetsauts. Levi knew the Nass dialect, but translating to English was the hard part.

Franz Boas did an excellent job under these conditions. All the ethnological and historical data was given by Levi. According to Timothy, these meetings lasted just a few hours each day, when able to meet all together, it was not more then a week. After completing the words, Boas had Levi make miniture houses, they would use while hunting, and also their traps, which Boas drew for his journals. One interesting note in his journals; he asked Levi - how do you say in Tsetsaut; "If you don't come, the bear will run away?" Levis answer; "The Nishga could be asked a thing like this; We Tsetsaut are always there when a bear is to be killed. The Tsetsaut have no words for that." Boas asked him another one; "What is the name of the Cave of the Porcupine?" His answer was only; "A whiteman could not find it anyway, and therefore I don't have to tell you."
Franz Boas had difficulty with the Tsetsaut language. It is an extremely diffiult language, expecially the verbs. And Levi wanted to go back to Portland Canal to check on his traps. So with all the handicaps Boas encountered, he managed to get around fifty pages of some words and sentences,

and some stories. During this time, he wrote one-hundred and seventy pages of the Nass Indians. This brief encounter with the Tsetsauts, Boas documented a very significant period of the Tsetsaut history in Alaska.

Several years later, Chief Quiyah (Levi) having enjoyed this new peaceful life at the mission, not having to worry about enemies with arrows, etc., was on a hunting trip in Portland Canal with his tribe, to trap bears and hunt mountain goat in a familiar favorite hunting valley. When he was seized by violent cramps, so they returned to their base camp on the beach. It was during the night, when they laid down to rest, the tribesmen herd Levi praying. In the morning, they found Levi dead.

Levis' remains were brought back to the mission by the other Tsetsaut hunters, under a flag at halfmast. Later, Levi was given a Chiefs service. Many of his Nishga friends and brother Chiefs accompanied him to his grave and given Chiefs burial, and christian services. So ended a Tsetsaut era of history. But Levis' oral stories and history will be told to the newer generations. Both the Tsetsaut and the Nishgas of Portland Canal.

Chapter XX

Some Adventures of The Last Tsetsuats
Final Ancient Native History of Portland Canal

Later, after Chief Quiyahs passed on, his succesor; "Naxhadyii" - Mathias Dangeli, who was a nephew of Levi, who was given the Indian name; "Quiyah". Mathias was a strong christian. Choosen to be an Elder, he had a younger brother, by the name of Timothy and a half - brother older then him, with the name; Noah. They all made their homes at the Kincolith mission.

Mathias, the new Chief was united in marriage to a young Nishga woman, trained in the mission, as owing to the crest system. There was no woman whom he could marry in his own Tribe. From this marriage, he will have a son named; Henry (the Authors Father), and two sisters; Eliza, who later became Mrs Herbert Burton of Porland Cana, and Elsie, who will marry into a highly respected Nishga Family of the Nass. My Father; Henry will also marry into a high respected family of the Nass River.

Mathias was very active in the church work. He was elected to the office of Churchwarden, and is most exemplary in his character and conduct. Mathias also constructed a large two - story home at the mission and grew three apple trees, with a large garden around the fenced property. His brother; Noah choose to build a small cabin behind Mathias house, as he was getting along in years and like his bachlor life, and liked to be alone. Noah liked to go back to Portland Canal and hunted, until he was to old to continue.

Timothy married a Nishga woman also, and erected a home and also raised a large family. There was a salmon cannery in the area, but the brothers would not go into the fishing business, but remained as hunters, which paid them well.

It was early spring, Mathias and his friends went up to Portland Canal to do some hunting in one of Mathias' favorite spots - Tombstone Bay. He also built a house there. He entered a small valley surrounded by steep mountains where there were no other exits or entrances with the exception of the one he came into. While entering, he halted, his eyes saw six Grizzlies growling and fighting over the carcass of a black bear, which they had killed. It was early spring, food was scarce. The wind shifted and the Grizzlies scented Mathias. They all charged him in a line, there was no where to run or climb. Mathias took careful aim, and killed the leader, this halted them for a minute, the bears continued to rush him, he shot another, there were four more, he managed to get three, one remained. Mathias could tell by the last remaining Grizzly was old, by its color, and wasen't as fast as the others. He let it come closer, as he had one shell left in his rifle. He shot the old Bear through the heart. The other hunters, hearing the repeated shots came running over, and were surprized at all the Grizzlies laying there. Mathias said later - one misplaced shot - would mean his death. He had six shells in his rifle. The furbuyers highly prized the Grizzlies skins in those days. So Mathias made a neat profit defending his life.

Later, Mathias opened a store, trading in fur pelts and general commodities. He lived to see the mission grow and his children raise families.

Timothy Dangeli also led an interesting life. He loved to go back to Portland Canal. Sometimes taking his family with him, staying several months hunting and putting up their smoked fish at "Gyinmelikst" - right near River Point. He built a log cabin there and strongly utilized the river for its many subsistance food sources.

When this Author was a young boy; Timothy and I made a walk together far into the Interior. We stayed several days. He was trapping marten. Martens bought a high price those days, in the 1930's, about 90 to 100 dollars in price. Timothy got several of these. In the evenings, by a campfire, he would tell many stories of the Tsetsauts. He strongly loved this area, like his brothers. I learned quite a bit from my Grandfather on these hunting walks. One time, while sleeping far back from the salt water, through my blanket, I could see dogs sniffing around our camp. In the morning, I told Timothy about the dogs. He was mad at me for a while, these dogs were a pack of wolves. I should have awoken him. The wolves were not to be trusted at times, also the pelts were of high value. His anger did not last long, but I did learn a very good lesson; "See anything unusal - notify your companion."

another time, my Brother; Bennie went with him, they walked for two days. At the end of the second day, Timothy discoverd that he was nearly out of pipe tabacco, which was a catastrophe for Timothy. The next morning, Ben said - they practically ran to the beach. Reaching their camp, Timothy found his tabacco and told Ben - lets try again. Ben told him - No Thanks - you go it alone. Which Timothy did, as he loved the outdoors.

Several years later, Timothy was getting along in years. But he still went on long walks by himself. On one of these walks, he came down with a strange metal, like a piece of rock. On returning to the cannery at Hidden Inlet, which was operating then, the people there advised him to have it assayed. He took it to Prince Rupert and the appraiser bought it for close to $3,000.00. They wanted to know where he got the gold from, but Timothy did not say anything. When he got back to Hidden Inlet, he was going to show his family the place where he got the gold from. But Timothy became ill, and did not recover and died at Hidden Inlet. His secret went with him. I always thing of Timothy for his kindness, and teaching of the ways of a hunter, and the stories of our ancestors. Marius Barbeau wrote an article about Timothy. Which is included in this story. Timothy told me about the fishing or gill-netting for the large companies operating in the Nass area in those days. He said if I made two thousand dollars that season, the company would keep fifteen hundred dollars or more. Which left a few hundred dollars for the year. For the use of the gillnetter boat and net, they would

keep that much money. By using my own little boat, and trap for a living, all my profits would go to myself. After Timothy's death in the 1930's, and my Grandmother; Jane Dangeli - "Atlao" passed away before him, the language and culture became extinct. As they were the last speakers and oral historians of the Tsetsaut Tribe.

The following, is a story of my Grandmother; Jane. She was the last member of the Tsetsaut Tribe to be baptized in 1893, at the Kincolith mission. Her probable age was; 23. The missionary obtained permission from the famly to take her in the mission school and train her. After three days, she was missing from the school. In the evening she returned. She had gone upon a mountain close by, looking for porcupine. She said she could not live on the whiteman food. She could not bear the confinement, so she left.

A few years later, while living at Tombstone Bay, Alaska, where the Dangeli family had erected two houses, some of the family stayed there all year around. While Jane then a young women, was gathering cedar bark and spruce roots for making baskets, had only a hatchet with her. She was alone. A She - Bear with two cubs surprised Jane. She knew black bears were very proctective of their young cubs and not to be trusted. Jane got ready with her hatchet. The bear came after her, and stood up to grab her. She surprised the bear and jumped on it, and hit the bears' head with the hatchet. The bear tumbled over, then

recovered and spring at her again. The bear almost got her axe knocked away. However, she hit the bear on the head again. It fell down, tearing her clothes. While the bear was down, she struck more blows on the head. Until the She - Bear lay dead. The cubs in turn - attacked her, but she managed to kill both of them.

Jane returned later to the Kincolith mission to sell her furs. The missionary heard of her feat, and purchased one of the bear skins in memory of her feat, which he thought surpassed any hunter. Jane repeated this feat at another incident. The Tsetsaut woman trained for hardships and sudden dangers and learned to cope with it, as proven by Jane, and my Great-Grandmother; Eve, when Eve escaped from her Tlingit captures.

Jane and Timothy will witness the second whitemen to penetrate the upper Portland Canal, since Captain Vancouver, who, in 1793, came to the head of the Canal and left again. This time it will be the United - States Coast and Geodetic Survey team, to survey the Portland Canal, this was in 1888, on the steamship; Patterson. These people stayed in the canal area for sometime. The next ship will be the; Manzanita. The latter ships had both sail and steam when exploring the area.

A few years after these ships left, the Nishgas and Tsetsauts were harvesting the food at the present day Hyder, Alaska. They had several smoke houses in the Bear Valley area, also houses for camp use. This area

was claimed by the Eagle Clan from the Nass. The head Chief was still called; Chief Mountain, as by the Native Law. The Nephew inherits the the Chiefs' name, when the Chief dies, so it never gets lost. Not just the Eagle Clan used this fish camps, but other Clans as well.

Some Nishga hunters were hunting in the valley area. They came down with a strange colored rock. After returning to Kincolith, they took this rock to the Hudson Bay Company, who had it assayed. It proved to be copper. The word went out about this location. The stampede was on by prospectors and miners. They located the source, then they burned the Native Villages at the head of the canal while the owners were away fishing for their livelihood. There was nothing the Indians could do at the encrouchment of their area. The mining interest was to strong. No one listened to the Indians. Large mines developed in the Bear Valley and Salmon River. Both in alaska and Canada. The towns of Hyder, Alaska and Stewart, British Columbia, Canada came about.

They also established a large mine just across Tombstone Bay, Alaska, on the Canadian side. This bay and mine was called; Maple Bay, British Columbia. It flurished for several years, like most copper mines, but was then abandoned.

Jane, my Grandmother, buying goods at Maple Bay, met an Irishman by the name of Patrick Croogan, whom she married later on. They made their home at Tombstone Bay, Alaska. My Aunt and Uncle; Eliza (Nee Dangeli)

and Herbert Burton will establish a homestead, as required by law in 1912. Later my Uncle will build a two story house at this homestead. Even thoughour Grandfathers have lived in this place for generations, this did not mean anything to the whiteman. You have to go by his law. Portland Canal became; Tongass Natioanl Forrest on September 7, 1907. My Uncle will build two siene boats at this place. Even though my Uncle did not attend school, he taught himself to be a master carpenter, also to navigate, as he "Captained" the first cannery tenders in the area. He will also build his oldes sons' siene boat. After my mother died, my Autnt Eliza adopted me and raised me. I remember alot of happy moments at Tombstone Bay, Alaska.

I also remember my Grandmother; Jane, and how she used to go along with the men on their hunting trips. Her ancher husband was childless, at their early marriage. So she went to Kincolith and adopted a young girl, by the name of; Elizabeth. This young girl lost her mother at the mission. Jane took her to Tombstone and raised her as her own daughter. Elizabeth had some schooling at the Maple mine. Later she would marry Nick Kristovich and raise a large family at Tombstone Bay.

There were several gardens at Tombstone Bay. Even a samll cemetary further up the banks of the river. Several Dangeli and Burton families are buried there, also Nicholas Kristovich.

As my Grandmother Jane grew older, her and her husband; Patsy were full of stories. Jane of her Tset aut stories and "Patsy" (as he was called) told of his mining and fishing days. Jane was a crack shot with her rifle. I remember how she smoked a pipe occassionaly, when whem she would tell stories.

She still went with the men on one or two month hunting trips for fur bearing animals, in the VAlley of Tombstone Bay. Patsy stayed home and helped care for the children, as he was unable to walk far. Jane love the valleys, the canal, and especially the memories of the long trek of our Tsetsaut Family, that used to be taken when she was a young child. She was finally laid to rest along side her husband at Tombstone Bay. So the final chapter of the Tsetsaut heritage and culture and language will soon be forgotten and become extinct.

Janes' daughter; Elizabeth Kristovich, at this writing, is currently at the Pioneer Home in Sitka, Alaska. I visit her when ever I can, or when she comes to Ketchikan, Alaska to visit her children. Her boys are successful fisherman and the girls have their own families. Some in the lower 48, and other places in Alaska. She also has fond memories of her mother - Jane, and her father - Patsy. She often tells me how loving her mother "Janie" was. She is proud of her children and many grandchildren.

Later, the Burton Family will move to Lincoln Channel and homestead the place at the mouth of Portland Canal, near the abandoned Tlingit Village of Tongass Island. My Uncle; Herber Burton was raised at this Tlingit Village; spoke., both Tlingit and Tsimshian language, in the mid 1930's. The family moved to Ketchikan, as we had to attend school. My Uncle was very active at the ANB Camp there, also the newly established Tsimshian Episcopal - St. Elizabeth Church.

Today, Tombstone Bay is taken over by Nature. The river is sweeping away the old village. Also the grave yard slowly. There is a fisheries watchman in the summer only. The upper canal, at Hyder and Stewart is also in a depressed economy. All the mines are shut down. Logging timber is in the same situation. No more commercial fishing in the upper canal. The Canadians open it occassionally, when there is to much stock in the summer fishery. I use to make a good living fishing and trapping in the canal. But it looks like fishing will deminish, like logging, nothing left, but a happy memory in future years to come. So ends the ancient history of the Tsetsaut of Misty Fjords National Monument.

Petroglyphs-Rock Carvings

The numberous petroglysh in the Portland Canal Observatory Inlet and the Nass River may have been boundry markers or records of important events, magical symbols. The carvings are often found far from village sites. This suggests that they may denote the places at which supernatural encountters were believed to have occured. Some of these petroglyphs are under water. In the Nass River they are under fresh water believed to be carved while the river was low. In salt tidal waters some were carved during low tides.

There is one in Halibut Bay, Alaska and another near Tombstone Bay which was swept away by a land slide. Another one is located at the head of Observatory Inlet, B.C.

The Tsetsauts and the Nishga Tsimpshians both believe in the old traditional "Naknock" which means beings or objects with extra ordinary powers. The one in Halibut Bay has many stories of encounters by Tsetsauts, Nishgas, and on one occasion the son of a white missionary from the Nass River.

One interesting note about the one Petroglyph at Halibut Bay near the carvings on the rock bothe the Tsetsauts and the Nishas have a legend, due to this legend this one area is called by the Tsetsauts "Tadeutsa" and the Nishga Tsimshians "Thlu-git-amet which means a young boy's voice. The legend is that sometimes a certain person or group can hear this voice, some who have heard it say that it is a voice of a young woman who calls very enticing so that the person hearing it will have to be restrained and taken out of the Bay area.

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INDIAN NAME	MEANING
Akstaghl (Cape Fox)	Island of Shore
Ahlk-Nebah (Tongass Narrows)	Don't run aground with Canoe
Adawaks	True Oral History
Atlamatsetata	First Mountain Goat Legend
Chiah-Mass	Chief Wolf Caln
Cadouga (Boca De Quadra)	Place of Many Rivers
Cag!Quiya	Strong Tree a Chiefs Name
Delakye	Salmon River
Enexu!ks	Many Lakes for Hunting
Gwen (Tsetsaut)	Hidden Inlet
Gunaknat	Village Mouth Salmon River & also Please Hear Me
Hagwilgit	Ancient Tsetsaut People-Skeena Rive
Iimadint	Fish Trap Upper Part
Illkah	Hair Seals
Kahl-lan	Portland Canal
Kah-Shakes	Tlinget Chiefs Name
K'ana	Bear Valley and River
Kasanee	Village in Kasaan Bay
Kal-alun	Giant Clam
Ku datzamtah	Large Animal hide tanned Jacket
Katik	Rivilla Gedgido Island
Kaitl	Chickamin River
Lahkaset (Bell Island)	On the Foot
Lukst	Ten Salmon in a Bundle
Lalklqualamins(Port Simpson)	Wild Roses
Lahk Sail (Foggy Bay)	Tlinget Village (on the ocean)
Lahk Tawq (Tongass Is.)	Fort and Tlinget Village
Za-ee	Eagle Clan Chief's Name
Zak-wi-yip	Interior Tribe Prairie People
Mahkla anshehawn (Tongass Narrows)	Where you gather fish
Ncx Ketk	Clear Water
Neq!E'l	Procupine and Wolverin e Area
Nekyehudja	East Behm Canal
Niesgenwaht	Eagle Clan Chief's Name
Qait	Dog Salmon
Stamawn	Pink Salmon
Skunaase	Young Seals
Sinega	Tombstone River and Trail
Sqo amget	Bell Bay
Sadak (Tlinget)	Hidden Inlet
Sakawean (Chief Mountain)	Sharp Teeth
Tsawahks Satah	Moccasins
Wilduwantlgget	Halibut Bay(where people live)
Wiaks	Big River Tombstone Bay
Xanek	Sockey Salmon
Yelth Nu (Tlinget)	Raven Fort